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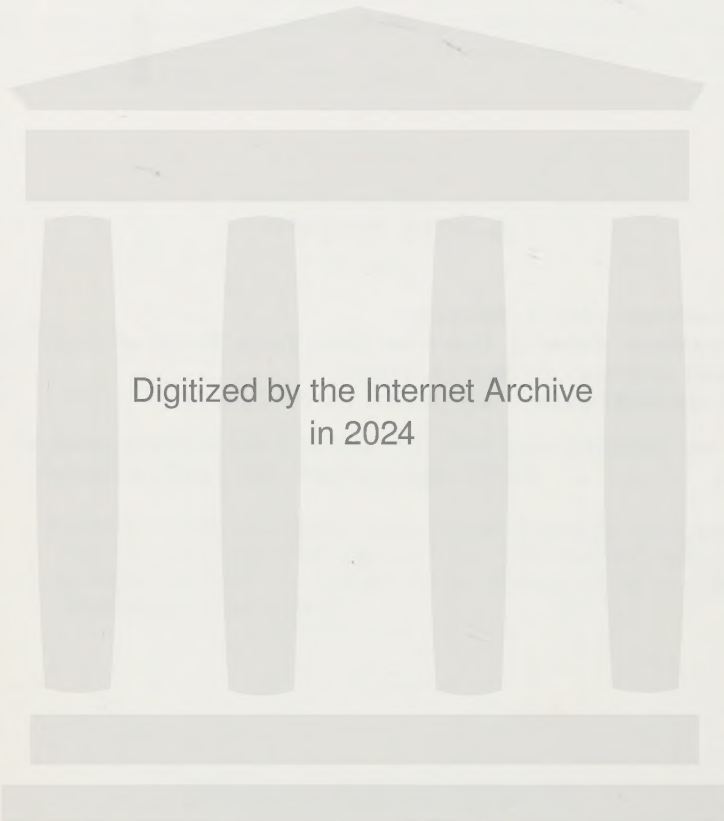
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Religious Initiation of the Child

Child's God and Religion

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I. THE CHILD'S GOD

Speaking objectively, the child's God and religion is the same God and the same religion as that of the adult. But, since the child communes with God after the manner of a child, in a *subjective sense* it becomes necessary to seek of the child's God.

The relationship of an adult and of a child with God is internal, a spiritual bond of the soul expressing itself in faith, hope and charity, and in the fulfillment of the divine will. It hardly manifests itself externally, therefore it is difficult to describe on to measure the depths of his faith and hope, the fervor of his own love, the strength of his conformity with the will of God. The greater part of the interior life will remain a mystery. Relationships with God differ with individuals, and only an approximation can be made of it from observations, children's direct answers, accepted in good faith by the adults.

What does God do? In 1913, H. Clavier gave this question to 75 children from ages 6-10 years. In 1924 the same question was repeated to 107 children from ages 6-12, all of them French, some protestant, some Catholic. Leuba questioned 175 American children. Both interrogators arrived at similar conclusions: God is first understood as Creator, Who governs the laws of nature, Who provides food and clothing.²

1. J. GUTAUSKAS was born on 16th January, 1906, in the village of Katleriskiai, Utena district, Lithuania. Ordained priest at the end of his university studies at Kaunas in 1932, he was successively curate and professor. From 1941 to 1944 he founded and presided over the Institutum Russicum and devoted himself to the spiritual welfare of Russians deported into Lithuania. He subsequently emigrated to Canada where he gave his services to the pastorate. He undertook further studies in psychology and pedagogy at the Laval University, the subject of his doctorate thesis being: The religious education of the child in connection with his mental development. He is actually parish-priest of St. Casimir at Delhi (Ontario). — Address: Delhi, Ontario, CANADA (Editor's Note).

2. H. CLAVIER, *L'idée de Dieu chez l'enfant*, 2^d ed., Paris, Fischbacher, 1926, p. 34.

Not only is God Creator in the child's mind, but also Supporter, without Whose help physical and moral order would perish and life would be impossible.

« What would happen if God did nothing? » Answers to this question, directed to children of varying ages by the same H. Clavier were revealing : « All would be destroyed, » said the 9 year-olds. « It would be bad, » from 10 year-olds. « Everything would be evil, and to do good would be impossible, » from 11 year-olds. « No one would be safe, » said the 13 year-olds.

In answer to the question : « Of Himself, what is God, » nearly all the children from 8 to 10 years stated that it is impossible to describe Him, adding, in some cases, that God is a spirit, hence, invisible.¹

That God is a spirit is difficult to understand, but children accept the fact as they find it in the catechisms, although they speak of Him as being a person with human traits having long arms, yet invisible.² He is unable to understand God as being spirit and person. If he is a person, he must possess human appearance. Concepts of immortality and eternity unfold in the maturing mind, at the age of puberty. God's infinity and perfection are difficult truths to comprehend, but he believes unquestioningly that God is and will be all wise, all powerful, and good, the child learns to accept God's infinite perfection.

The child's relationship with God is analogous with the father-child bond. His belief in God is a matter of course at this stage and he is intimately, close to Him. As there are no fixed barriers segregating the world, people, and things in his mind, so his soul too is open to God through love.

God is not a mere word to the child, nor just an added value among other values, the highest Being upon which depends the present and the future.

The child experiences God in his dreams, in prayer, in trouble, in the presence of death, in sickness, in storm, in fear, in remorse, and even in success.³

How a child deals with God in danger of death I, myself witnessed.

It was in the priests' residence in Lithuania, Colonel V.B., while visiting his brother in the parish, bought his little son, age 5, a « real » pistol.

1. Cfr *op. cit.*, p. 32.

2. W. HANSEN, *Die Entwicklung des kindlichen Weltbildes*, München, Kösel-Verlag, 1949, p. 474.

3. M. PFLIEGLER, *Der Religionsunterricht*, II. Teil: *Die Psychologie der religiösen Bildung*, Innsbruck, Tyrolia-Verlag, 1935, p. 86.

It made great noise, but did no harm. The child never parted with the toy gun, not even while he ate. While eating with one hand, he held the toy in his pocket with the other. Suddenly, one day, an unexpected shot was heard. The little boy paled and began to make the sign of the cross repeatedly, and then fainted from shock, though he suffered no injury. When he revived, I asked him why he blessed himself. He said : « Father, I thought I was dying. »

In joy, too, the child is mindful of God. Happiness prompts it to pray.

To her friend, R. P. Rimaud, a little girl, overcome by beautiful sights at a fair, confessed that she spoke this to God : « Good God, if you permitted me to die and go to heaven straight from here how wonderful that would be ! »¹ Overcome with temporal joy, she dreams of heavenly joy.

In time of trouble, anxiety, failure, the child turns to God for help.

When I was five, my god-mother bought me an interesting toy-a talking boy. He would let out a voice when pressed. One day it stopped talking. With great concern I put it with my other toys, and to my night prayers I added : « O God, make it talk again. »

During a storm it was our custom to ask our mother to light a blessed candle and then we would kneel and pray. The thundering appeared to be less frightening.

The little child knows that God alone can help where man is powerless. He is always God-conscious. God is the center of his life, creator of the world, and of all the people, the support of moral help, hope and protection, a loving Father and Supreme Ruler. Take away God from his life and it will become cold and miserable, a confusing world of phantoms.

II. THE CHILD'S RELIGION

The reflection of a child's personality is his religion. As the child so his religion, subjectively taken. His psychological characteristics are reflected in his religion.

1. J. RIMAUD, *Les conséquences de la psychologie des enfants à l'âge de raison pour un enseignement et une éducation religieuse adaptés : Documentation Catéchistique*, n° 8, juillet 1950, p. 21.

1°) His psychological make-up constitutes *human emotional being*. This plays a part in his religion. Emotions not logical thinking prevail in his religion. The child's religion is not established with a system of truths but in the bond of love for the supernatural and its personalities, in the sincerity of his soul open to supernatural realities. He is not interested in proofs of the existence of God. He is as real to him as his mother and father. He entertains no intellectual doubts. « The child does not doubt : He accepts, believes, and trusts. » ¹

2°) The child's religion is *impartial*, arrived at not through lengthy mental gymnastics, and not without the proper religious influences. The child is drawn into the world of religion easily and naturally as he became part of other influences present in his environment.

It is like the water of a spring, flowing from the very depths of his soul, without artificial inducements, clear and fresh.

3°) The child is *naïve and simple*. These traits are also found in his religion. He is egocentric, peering at the world through the prism of his elementary personal interests. He is egocentric in his relationship with God, making his appeals to Him in his desire and wants, and letting alone what does not concern himself.

4°) It is customary for the child to give a human interpretation of God and religion and so it is considered *anthropomorphic*. His heaven, though a place of happiness represents comfortable, earthly living. His God synonymous with a powerful human being, because his perception of spiritual things are not developed.

The supernatural world offers no difficulty to the child. He accepts it on the authority of his elders, as he likewise enjoys familiarity with God, the angels and saints in common with them.

5°) *Christ*, too, is the same today, yesterday and always — *very near, and alive*. Religious incidents of the past are to him as of today. The past hardly exists. Stories from the Bible are happenings of the present.

A five year-old girl listened to the story of the slaughter of the Innocents under two years of age. Momentarily she grew concerned about

1. H. LUBIENSKA DE LENVAL, *L'éducation du sens religieux*, Paris, Editions Spes, 1949, p. 136: « L'enfant ne doute pas : il accepte tout, il croit tout, il espère tout. »

the safety of her little brother until she recalled he had had his second birthday party. « Oh, how lucky, little Gabriel is now passed two years. »¹

The child entertains religious idealism more than commonly accepted.² He actually and willingly relives Biblical and unusual occurrences in his imagination, and thinks upon God, heaven, angels, and perfection of God.

The child is capable of experiencing deep religious emotions. He can be moved by the infinite majesty and sanctity of God and by the awareness of his sinfulness in the presence of God's holiness.

The unfolding of his religious motives takes place especially in prayer, in outward exercises of piety, in sacramental practices. Concrete exemplifications of these facts will be given hereafter.

III. PRACTICAL RELIGIOUS LIVING

1. Prayer.

Prayer is conversation with God. It is the source of supernatural aid and strength. Through prayer religion becomes a living contact with the Absolute. The prayerful man is a religious man. He who does not practice prayer, is not religious because prayer is the essential element of religious living. To know a child's religious disposition one needs to inquire concerning his habits of prayer. Without this knowledge it is not possible to educate him in prayer life.³ The diagnosis must precede the cure, and further training.

1. J. M. DINGEN, *Action de la « Formation Chrétienne des Tout-Petits » auprès des familles*, in *Lumen Vitae*, IV (1949), No. 3, Juillet-Septembre 1949, p. 555.

2. Oswald KROH, *Entwicklungspsychologie des Grundschulkindes*, Elfte und zwölfte Auflage, Langensalza, H. Bayer und Söhne, 1935, p. 310.

3. Desiring to know how the Lithuanian youth, the adolescent, and the young children practice prayer, their attitude towards the Catholic Faith and how far they fulfilled its obligations, I visited 20 schools of exiled Lithuanians living in Germany (covering high schools, vocational, and elementary schools), with a questionnaire having 32 questions. The answers were anonymous. The papers returned showed only the name of the school, grade, date of birth and sex. I visited the classrooms in person, usually during religious instructions, explained the questionnaire, asking for cooperation and exempted anyone who had no desire to participate in the project. Of 823 pupils only 4 asked to be excused. The questions were answered willingly, truthfully, and sincerely taking into consideration a certain percentage of error and misinterpretation. Among those examined were 130 preadolescent and young children from ages 9 to 13 years. True, the number is not large, but an approximate evaluation can be made as to the quality of religion of Lithuanian children in exile. These same questions

How do children and the pre-adolescent perform the duty of saying their morning and night prayers? What causes them to pray, and what are their intentions in prayer? These and the others just enumerated are the questions under consideration.

A. *The practice of morning and evening prayer.* — A good Catholic prays at least twice daily—morning and night. The following table shows how regularly this practice is fulfilled among the studied children, and pre-adolescents.

TABLE No. 1

Habits of morning and evening prayers among preadolescents and children.

No. of Children and Preadolescents		Prayed once daily	Prayed morning and night	Only at night	Not daily
Boys	62	58	26	32	4
Girls	68	65	39	26	3
Total	130	123	65	58	7
Percentage		94.6 %	50 %	44.6 %	5.4 %

Comparatively a large percentage, 94.6 %, of young children and pre-adolescents pray at least once a day, usually at bedtime. Morning prayers were said by only 50 % of them, due to late rising and consequent haste to reach school in time.

Those who omitted prayer altogether, did so with distinct reasons. Five of them said they had forgotten to do so, one of them returned home late and soon fell asleep, another confessed omission through laziness. There were those who admitted negligence.

given to children in differing circumstances and of different religions would have yielded other results. For general purposes, it is better to have definite information regarding one nation than to speak of the subject theoretically only. The first 8 questions were directed to the life of prayer as follows:

1. Did you pray yesterday?
2. If you did, when?
3. If you did not, why?
4. Do you pray when you can?
5. If you do, when and why?
6. Which is your favorite prayer?
7. Do you favor prayers in your own words or memorized?
8. Do you approve of prayer before and after class?

B. *On what occasions are prayers said, and for what intentions?*
 — The practice of morning and night prayer does not exhaust all prayer. Children pray on Sundays, when receiving the sacraments, at May, October, and special devotions, and during visits to the church. A thirteen year-old girl said she prayed when the bell rang at 6 a.m., 12 noon, and 6 p.m., also when passing the church, or the cross (Questionnaire No. 85). Prayers were also said before exams, before a journey, when in difficulty, when sad, or glad (Q. No. 155).

In answer to Q. 8, 115 out of 130 children expressed the intentions for which they usually prayed. Among these were prayers for their country, for parents, for success in studies, etc. A ten year-old girl prayed for her brother who stayed behind in Lithuania, for studies (Q. No. 757). A ten year-old boy prayed for success in work, for his country, for relatives and for parents who died in Lithuania (Q. No. 793). Especially striking was the answer of a 13 year-old lad. He wrote: «On Sundays I pray for my parents, friends, grandmother, and all the old folks in Lithuania.» (Q. No. 761). It is apparent that the boy is concerned with those who suffer behind the Iron Curtain.

Summarizing all the intentions of the children studied, we list the result on the following table:

TABLE No. 2
 Prayer intentions of children and preadolescents

Prayed for	Parents	Country	School Success	In fear or need	For the dead	Relatives	Lithuania
Girls 69	36	30	19	22	15	9	9
Boys 46	18	20	14	8	3	5	2
Total 115	54	50	33	30	18	14	11

The summary shows that 46.9 % of all the studied children pray for their parents' health and protection.

For their country they pray for liberty, and for the grace of return to freedom.

Many children, and pre-adolescents find learning difficult, frequently due to overcrowded conditions in the barracks and lack of facilities for quiet study. So 30 pupils pray for success in studies, as a personal favor.

Periods of sadness, fear, sickness and other anxieties are known to children, hence, they appeal to God for help.

In the case of older children and the adolescent, egocentricity is not so obvious as with younger children. The world of the older child is wider in scope ; he is more objective, and his interests are not all personal. This is evident even in their prayer. They are characterized by altruistic and idealistic tendencies. They pray for others, for parents, relatives, country, for people in occupied Lithuania, for the partisans, for the dead.

It is evident that matters closest to one's heart are mentioned, or written first. The following table shows the dominating intentions.

TABLE No. 3
What is prayed for and how often

Number total	Intention	No. of times	Girls	Boys
34	For parents	34	23	11
29	For country	29	13	16
27	For self, in trouble or fear	27	15	12
10	For success in studies	10	5	5
7	For the dead	7	6	1
5	For relatives and friends	5	4	1
3	For those left in Lithuania	3	3	1

Only 37 children indicate that in the first place they pray for themselves. The greater majority pray first for their parents, thereafter for their country, for the dead, and for relatives. Girls manifest greater altruism and piety. They are more devoted to family members and remember the dead more faithfully.

The prayer of petition predominates. Children and the pre-adolescents address themselves to God while petitioning for favors, more often for temporary favors.

The prayer of adoration and praise is infrequent, as also the prayer of thanksgiving. Asking for pardon is more frequent, especially when going to confession.

It is therefore, suggested that children be trained in complete and balanced prayer, that they be taught not only to ask for favors, but also to thank, to seek forgiveness, and to praise and adore God.

C. *Prayers recited in own words, or memorized.* — The young child sometimes appeals to God, with prayers commonly known and memorized, at other times he prays informally, addressing God in his own words. For his morning and night prayers the child uses formal prayers — the Our Father, Hail Mary, Glory be, and others. At church he prays from the prayerbook. But when a child or a preadolescent turns to God in need or trouble then he resorts to free and informal expressions that is, he prays in his own words.¹ When he, or those who are dear to him become ill, he prays informally addressing himself to God directly. For example if the mother is ill, then he prays : « Dear Lord, make mother well again. »

Answering the question : « Do you pray oftener in your own words, or use memorized prayers. » 85 or 130 children and preadolescents said they recite memorized prayers, 34 state that they pray both ways, only 11 wrote that they oftener use their own words in prayers.

D. *Appreciation for Prayer before and after Instructions.* — How do children and the preadolescent regard prayer before and after class instruction ? There were 125 responses, 3 girls and 1 boy were against its use, without stating their reasons. It may be because prayer at the close of class is recited fast and without attention. That it should be said only from time to time was the opinion of 3 girls and 1 boy. One girl said she did not know.

Thirty girls and 29 boys wrote briefly, without giving reasons, that such practice is desirable, 32 girls and 26 boys stated motives for such practices. Summarized the given motives read thus :

	Girls	Boys
1. Prayers in class helps to study better	6	
2. Prayers strengthen		4
3. Prayers give success	14	6
4. Prayers strengthen the soul	2	3
5. You get better marks	1	
6. So God would help in study	1	2
7. Makes it easier to study	1	1
8. Because we ask God for help in prayer and thank Him	1	2
9. Prayers are useful and helpful	1	4
10. After prayer I can concentrate	1	
11. I feel better	1	

1. Cfr Dr. K. G. GSSERT, *Psychologie des Kindes- und Jugendreligion*, Bühl-Baden, Konkordia A.-G. für Druck und Verlag, 1932, p. 27.

12. In prayer we seek help for teachers and parents		1
13. God enlightens the mind	1	1
14. You gain strength and willingness	1	1
15. After prayer I know my lessons better	2	

Prayer is generally appreciated for subjective, personal, and egotistical purposes, for a benefit of one kind or other. Rarely does a child or the preadolescent manifest an objective purpose in prayer.

2. Attendance at public devotions.

What is the character of a child's participation in public worship? What percentage performs this function and how many neglect it? Having reached the age of seven, children must not only attend Mass on Sundays and Holy Days, but also hear the sermon. 130 children answered questions 9, 10, 11 of the questionnaire: « Were you at church last Sunday? » « If you were, what was the subject of the sermon? » « If you missed Mass, why? »

Following are the answers summarized:

TABLE No. 4

Participation in devotions and remembering the subject of the sermon

Total No.	Participated in devotions	Did not attend	Remembered the sermon	Did not remember
Girls 68	63	5	20	43
Boys 62	52	10	28	24
Totals 130	115	15	48	67
Percents	88.4 %	11.5 %	41.7 %	58 %

Of 130 children, 15 did not attend public devotions. Reasons given were: I was lazy (2 boys); I was late (2 girls); I was too busy, maybe lazy (1 girl); I was sick; mother did not permit me (4 boys); I overslept (1 boy); no one was at home, so I stayed to mind the baby (2 girls); I had nothing to wear (2 boys); the Evangelical Church is too far (1 boy).

It is difficult to remember a sermon after hearing it a day or two. Yet 48 of them remembered the sermon, or the gospel, even

though it be only its subject, or content expressed in a single sentence. Some of the more significant statements were: « The sermon was about the beauty of interior life ! » (12 year-old girl, No. 113); « About scouts » (10 year-old girl, No. 748); « About Europe's falling away from God » (13 year-old boy, No. 822); « About fishermen and God » » (12 year-old boy, No. 605).

Preferred devotions. Which public devotions do children prefer? It is important for an educator to know not only how children attend devotions, but also which devotions are mostly favored. This question was answered by 67 girls, and 58 boys, a total of 125 children and preadolescents. The answers are summarized in the table given below.

Three boys wrote that they favor Requiem Masses; 6 girls and 7 boys, High Masses; 4 boys and 2 girls enjoyed Midnight Mass; 4 girls and 3 boys enjoyed Mass with a sermon.

TABLE No. 5
Preferred devotions

Responded	Holy Mass	May Devotions	October Rosary	Vespers	Lamentations	Liked them all
Girls 67	22	32	3	2	3	5
Boys 58	29	15	4	4	—	6
Totals 125	51	47	7	6	3	11

It is observed that children and preadolescents are fond of devotions which are attended with singing, as stated by 69; 13 for High Masses; 47 for May Devotions; 16 for Vespers; 3 for Lamentations.²

1. The Devotions to honor the Mother of God during the month of May have been faithfully conducted by the Lithuanian people through the centuries. Before the Blessed Sacrament exposed, they sing the Litany of Loretto, and conclude it with "We Fly to Thy Patronage." After Benediction, the hymns « Sveika Marija » and « Motina Dievo » are sung. Families living far from the church install little shrines in their homes, and before it they sing and pray.

2. The "Lamentations" are sung during Lenten devotions. These are hymns on the Passion of Christ. Then follows a sermon, sometimes a procession with the Blessed Sacrament.

3. *The Practice of Receiving the Sacraments.*

The religious life of children and adolescents is characterized by the frequency with which they receive the sacraments of Penance and of the Holy Eucharist. Replies of 66 girls and 62 boys to the question, « How often do you receive the sacraments of Penance and the Holy Eucharist, and why? » were drawn up as shown.

TABLE No. 6
Frequency of receiving the sacraments of Penance
and of the Holy Eucharist

Reception	Every 1-2 wks.	Every 3-4 wks.	Every 2 mo.	Every 3 mo.	Two or 3 times	Did not reply
Girls	8	44	8	3	2	2
Boys	6	36	11	5	4	—
Total	14	80	19	8	6	2

The majority of boys and girls receive the sacraments every month ; 2 girls and 2 boys, every week ; 6 girls and 4 boys every two weeks. The motives for frequent reception are chiefly these : the desire to have peace of soul, the desire or longing for God, the desire to be assured of a happy eternity.

The following is a table prepared to show the motives for the Reception of Sacraments by the boys and girls tested or questioned :

TABLE No. 7
Motives for the reception of sacraments

	Girls	Boys
1. A desire to have a clean soul		
a. To rid myself of sin	7	5
b. To have a pure soul	3	2
c. To secure forgiveness of sin	4	2
d. Because I am burdened with many sins	1	0
2. A longing for God		
a. I want to be with God and to have Him love me	1	0
b. I want to be with God and have peace of soul	1	2
c. To be closer to Christ	1	

	Girls	Boys
d. To be closer to God	1	
e. To receive God into my heart	1	
f. I like to be with God	1	
3. The desire to be assured of a happy eternity		
a. To go to heaven after death	1	1
b. To gain eternal life	1	
c. I want to be saved	1	
d. Confession is a better assurance of eternal life	1	
e. If I die, to be found without sin	1	
4. A search for strength, peace, security		
a. Having received communion, I feel free and unburdened	3	
b. I am more at peace, as if born anew	7	2
c. If I stay away more than one month, my conscience grows troubled	1	
d. Confession and communion strengthen my soul		2
e. It is better to be at peace with Jesus	1	
f. I go to Confession and Communion before examinations (written assignments)	1	
g. To strengthen my faith		1
5. Reminded by mother, the chaplain		
a. I go to the sacraments when the chaplain reminds me	1	1
b. I go when my mother tells me	1	4
6. Due to reason, desire, a sense of obligation		
a. I feel I must go		2
b. Conscience forces me		1
c. I go of my free will	2	
d. I go out of a sense of obligation	1	1
e. Something draws me to confession and Holy Communion	3	
f. During bombing, I made a promise to go to Holy Communion every first Sunday of the month		1
g. I want to pray for my parents		1
h. I am a faithful catholic		1
TOTAL	43	35

The meaning of Penance and the Holy Eucharist is indeed great to the child and to the adolescent. In Holy Communion the child meets God for Whom he has a great longing. In the sacrament of Penance he regains the peace of soul he had lost, he experiences a rebirth and a reunion with God. However, the confession of sin is not an easy task for the child, and more especially for the adolescent. When asked « Which religious duty is hardest for you to per-

form ? » seven girls and seven boys, all adolescents, replied : « To go to confession. » A thirteen-year old boy told why : « I'm ashamed to tell my sins to the priest. »

IV. RELIGIOUS IDEAL

He is truly religious whose whole life and consciousness is saturated with religion and its ideals. What place does the religious ideal hold in the lives of children and adolescents ? Since the word « ideal » is as strange to them as the question, « What is the ideal of your life ?, » a more commonplace question was placed before them : « What do you desire most ? » Sixty-two girls and fifty-five boys replied.

TABLE No. 8
Religious, Moral, and Worldly Ambitions

Number	Religious ideal	Moral ideal	Altruistic ideal	Indiv. idealism	Indiv. egoism	Hed-onism
Girls 62	35	3	6	12	5	1
Boys 55	36	3	5	6	4	1
Totals	71	6	11	18	9	2

The religious ideal can be divided into several classes :

	Girls	Boys
1. To secure eternal life, heaven	14	19
2. To serve God, country, neighbor	11	9
3. To believe, to love God, to fulfill His Holy Will, to spread the faith	10	8

Several wrote not only one ambition or strong desire but two or three. If we examine which desire predominates we find that the greatest religious ambition is the wish to get to heaven. This is stated by 24 boys and 22 girls.

We mention here several outstanding statements. A 9-7 (the first number indicates years, the second months) girl's wish is to return to Lithuania and to go to heaven, N. 764. A 12-10 boy writes: My

first ambition is to reach heaven, the second to be a superior aviator, N. 824. A 12-5 boy has a worldly hedonistic ambition: To be a great millionaire, to also own several circuses and operas in all the countries of the world, to live in San Francisco.¹ A 10-10 girl answered the one word « God. » Her life's ambition is God. No. 608. Others, slightly older girls, 11-2, had a simple, concrete ambition: to return to Lithuania, their native land, to be seamstresses, to be folkdancers. No. 607. An orphan whose parents were left in Lithuania after the second Russian occupation while she went west with her relatives desires: To see my parents once more. No. 185.

V. THE FAITH AND ITS MOTIVES

It is most natural for children to believe. They believe whatever is told them by parents, teachers, priests. Among adolescents, however, doubts arise and the first questions about religion are asked. The adolescent evaluates his religion differently. Of 130 children in the older group, 13, nine girls and 4 boys, said they had doubts. These were all adolescents, the youngest 12-5. Most of the doubts center about God.

	Girls	Boys
1. Is there a God ?	3	1
2. How can God have no beginning ?		1
3. Where did God come from ?		1
4. Why did God favor the Jewish people if He knew they would later be damned ?		1
5. Is man's soul immortal ?	2	
6. How does the Church know one is a saint ?	1	
7. Is there a Hell ?	2	
8. I doubt that our first parents sinned by eating an apple from a tree	1	

Although the question « Why are you one of the faithful ? » is especially difficult for children and adolescents, nevertheless, 58 girls and 56 boys submitted their answers. Below are listed the motives of children and adolescents for believing :

1. This « multimillionaire » is a pious and good boy who prays daily — morning, noon, night, and at meals. Occasionally he prays before doing his assignments and before the American officers arrive for the inspection tour. He goes to confession "every month and before the holydays because I feel I am obliged to go." His hardest duty is "to serve three Masses, one right after the other." His favorite study — religion.

TABLE No. 9

Motives for believing

	Girls	Boys
1. Authority and influence of parents		
a. My parents trained me	6	5
b. I believe because my parents believe	10	15
c. All our relatives are of the faithful	2	1
d. My mother taught me		3
2. The desire for heaven		
a. Faith leads to heaven	3	2
b. I want to be saved		3
c. After death I want to go to heaven	3	2
d. For faith God promises heaven	2	3
3. Faith helps		
a. Faith gives strength	5	2
b. Faith gives confidence	3	1
c. Without faith man is like an animal	2	
d. Faith-food and strength of soul	4	
e. If I didn't believe, I would not observe the Com- mandments, I would be wicked	1	
f. I want to die in peace		1
g. When I began to doubt, everything seemed empty	1	
h. I believe so that the devil might not take posses- sion of my world	1	
4. The mind and the heart lead to faith		
a. The mind shows that one must believe		1
b. I am driven to believe	1	
c. I like to believe	1	2
d. I believe because I love God	1	
e. I believe because my heart believes	1	1
5. The earth shows the presence of God		
a. God made the world	1	1
b. All creation, the excellent order of the universe make man believe	1	
6. God helps the faithful		
a. God does not neglect those who believe	6	2
b. God assists those who believe		1
7. Every person believes in something	1	2
8. I am a Catholic, therefore, I believe	1	4
9. Christ said we must have faith		4
10. I believe because God is all truth	1	

The child's or adolescent's faith rests on the authority of parents and of those closest to him, but he does not believe only because of them. Children have their own motives. They understand that without faith one cannot be saved, one cannot reach heaven, that faith is a help, it makes man better, that the world proves the essence of God.

The Holy Spirit and the Little Child

by Dr. Hilda LAIBLE

*The Ladies of Bethany, Vienna*¹

1. *The Holy Spirit Insufficiently Known and Honoured.*

A priest who often warmly urged his hearers to honour the Holy Spirit, related one day how, when a secondary school pupil, he had felt deeply pained on account of the Holy Spirit. He had suddenly realized how little He is known and honoured and had then taken the resolution always to foster within himself a great devotion to the Holy Spirit and to do all he could to bring others to do the same.

Perhaps we have had the same thought in the past and have had to admit that we do not take this devotion sufficiently to heart. Certainly we bear the Holy Spirit in mind and pray to Him around the time of Pentecost, but otherwise we are content with naming Him in the sign of the Cross and when reciting the Credo and other prayers.

Educators of young children ought especially to take the same resolution as this priest, to bring the greatest possible number of people to honour the Holy Spirit. They ought to ask themselves why those brought up in the Faith revive their union with the Holy Trinity through grace by remaining in close contact with the Father and the Son and honouring them, but give so little thought to the Holy Spirit; why our young people, who still pray and believe, make so little account of the prayer to the Holy Spirit and find it so difficult to turn to Him. Isn't this a serious gap in religious formation?

1. Hilda LAIBLE was born in Vienna (Austria) in 1916. Until she obtained her Doctor's degree in Philosophy in 1949, she combined her studies and professional life. In 1948 she joined the Ladies of Bethany at Bloemendaal (Holland) where she received additional training in view of the specific work of this Congregation. Since 1955 she resides in Vienna, being mainly occupied in researches in child psychology and in the religious instruction of kindergarten teachers. She collaborates among others in the review «Unsere Kinder». — Address: Frauen van Bethanien, 1, Wipplingerstr. 5/9, Vienna, AUSTRIA (Editor's Note).

We have all of us heard about the Holy Spirit and can answer all the catechism questions concerning Him, but our hearts remain cold and unfeeling when we speak of the One of whom the Church sings that He is « the living spring, the living fire, sweet unction and true love » (Hymn *Veni Creator Spiritus*). Might not one reason be that we are told about the Holy Spirit at an age and under circumstances in which the appeal is chiefly to the intellect rather than to the heart and feelings? Education about the Holy Spirit must begin in very early childhood, when the child reaches out to all that meets his need for love, trust and security ; at a time when his future attitude towards his surroundings, towards the world in general, even the supernatural world, is taking shape. Certainly, the religious instruction of the child which is only part of religious formation, and this in its turn only one aspect of education, should never be envisaged apart from it — for it cannot be a form of teaching determined in advance, an appeal to the as yet immature intellect. Here lies the difficulty, generally expressed in the following way : How can we explain the Holy Spirit to the very small child? We are dealing with such an abstraction, children cannot possibly understand, etc.

When speaking thus, the doctrine on the Holy Spirit is envisaged in the manner in which theology has elaborated and developed it following the teachings of Scripture. Of course, it would be useless to impose on a small child such notions as : the Trinity, the Third Person of the Divinity, a Divine Nature, etc. ; neither can we explain who is the Holy Spirit. All that will be needed later when demonstrating to the growing and thinking man that the acceptance of faith in the great mystery of the Trinity in no way contradicts the laws of thought and of human reason.

And yet the Church demands of children admitted to First Communion that they should know the dogmas necessary for salvation, among which : « There are Three Persons in God. » And even if we are not dealing with First Communicants, young children cannot be left ignorant of the Holy Spirit. There must therefore be some way of making Him known, even to the very young, and not just to children in the higher grades of the Primary School.

2. Drawbacks of a Certain Type of Catechesis on The Holy Spirit.

The means are those which God Himself has employed in the Bible. But there are many who will remember unfortunate experiences which have occurred when they related stories concerning

the Holy Spirit and His manifestations in the New Testament : — in the form of a dove at the Baptism of Christ, and in the shape of « tongues of fire » as seen by the Apostles at the first Pentecost. Some, thinking that these signs would perhaps be the best way of explaining the Holy Spirit to the small child and placing the accent on these manifestations, showed them in pictures, but they had to admit that the results were contrary to expectations. « Look, that bird is the Holy Spirit » said one child looking at a picture of the Baptism of Jesus. « Silly, answered another, it's only a pigeon ! » It can happen that children to whom the kindergarten teacher has explained the First Pentecost, can only remember, if they are asked about it, the fire, the tongues of flame and eventually, a storm.

The story of these two manifestations of the Holy Spirit given in the New Testament *do not properly speaking constitute the catechesis* of the Bible on the Holy Spirit. These apparitions were only seen by a very few. When speaking of the baptism of Jesus : He (Jesus) saw the Spirit of God descending in the form of a dove » (Matth. III, 16 ; Marc I, 10). John the Baptist was the second to see this vision, having been prepared by God Himself (John I, 32 and foll.). In the same way, the link between the concepts « Holy Spirit » and « fire » was known to the Apostles and to the other disciples assembled in the Cenacle. John the Baptist had clearly proclaimed « He will baptize you with the Holy Ghost and fire » (Luke III, 16). The crowd gathered before the house and taught by Peter did not see the sign of the fire, it witnessed the effect the Holy Spirit had produced on the Apostles under cover of this sign.

Does not this advise us to wait, before explaining this sign to children, for them to be sufficiently advanced to understand these symbols ? (In any case the initiation to the understanding of symbols must start early.)

3. *The Bible Catechesis on the Holy Spirit.*

What then, *properly speaking*, is the Bible catechesis on the Holy Spirit ? The Bible catechesis — and especially that of Jesus and of His Apostles — which we should make ours, reveals to its hearers the Person of the Holy Spirit by His action in and through the men within whom He dwells by grace. Here are a few instances drawn from the New Testament.

« He who is to befriend you, the Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have said to you. » (John, XIV, 26).

« When the truth-giving Spirit, who proceeds from the Father, has come to befriend you, he whom I will send to you from the Father's side, he will bear witness of what I was ; and you too are to be my witnesses. » (John XV, 26, 27).

« He will come and it will be for him to prove the world wrong, about sin, and about rightness of heart, and about judging. » (John XVI, 8).

« It will be for him, the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own ; he will utter the message that has been given to him ; and he will bring honour to me, because it is from me that he will derive what he makes plain to you. » (John XVI, 12, 13, 14).

The *Acts of the Apostles* relate how St. Peter's decisions were inspired by the Holy Spirit and how St. Peter refers to Him (*Acts* XI, 12 and XV, 28) ; how the Holy Spirit came to the help of the Apostles in the accomplishment of the mission they had received from Christ : « and they were all filled with the Holy Spirit and began to preach the word of God with confidence » (*Acts* IV, 31). And regarding Paul whose decisions were clearly dictated by the Holy Spirit, it is said — « the Holy Spirit prevented him, and Timothy, from preaching the word in Asia ; they planned to enter Bithynia, but the Spirit of Jesus would not allow it » (*Acts* XVI, 6 and 7). « It is the Spirit of adoption which makes us cry out 'Abba, Father' and who comes to the aid of our weakness, for we do not know what prayer to offer » (*Rom.* VIII, 15 and 26). But He does not only help us to pray, He is also the one whom « the love of God has poured out in our hearts » (*Rom.* V, 5).

In meditating on the fruits of the Holy Spirit (*Gal.* V, 22) and on the wonderful hymns of the Church at Pentecost, particularly the sequence *Veni Creator*, educators of young children will come to understand what a great loss they incur when they are left in ignorance of the presence and action of the Holy Spirit. It is just those operations of the Holy Spirit, what He does, that the young child must get to know. The small child controls his world by acting, by doing, and thus gets into contact with others, becoming interested in what they do.

We must therefore primarily place the operations of the Holy Spirit in evidence.

The Spirit of God lives in us through the grace we have received in Baptism : « Go out of this child, unclean spirit, and give place to the Holy Spirit » (Words of the baptismal rite.)

He helps us to love God.

He helps us to pray.

He helps us to know the Will of God, to distinguish between good and evil.

He helps us to do the Will of God ; He makes us strong and brave.

He helps us to understand and put into practice the teachings of Jesus.

If we consider in what way the Holy Spirit comes to our aid and how we should speak of Him to the child, we too will perhaps arrive at the conclusion, expressed rather reproachfully in the book « Together Toward God »¹ : « Some educators believe that this subject is too difficult and, in practice, they are apt to teach the child, not about the Holy Spirit, but about the guardian angel, to whom they assign a very material role. »

It is naturally easier, because more definite, to speak of a guardian angel, who prays with the child, restrains him when he wants to do something forbidden, etc., especially if we ourselves have in mind, perhaps unconsciously, the usual anthropomorphic representations of guardian angels. Certainly, our little ones must be told about guardian angels, spirits whose role is to serve and whose task — not to overstep the scope of this article — is to render us attentive to the Holy Spirit within us. But just as the educator's silence on the presence and action of the Holy Spirit can make it more difficult for the older child to accede to Him, so an over-materialistic and intuitive teaching on the guardian angel can bring about the loss of faith and trust in him.

The dogma « there are Three Persons in God » which the Church commands to be taught, could be inculcated in small children by taking a lead from the knowledge of the greatness of God which the educator would reveal, telling them that God desires to have us all one day near Him, that God the Son leads us to the Father and helps us to do this by the gift of his Spirit, the Holy Spirit who dwells within us.

This would appear to us to be the *content* of the teaching on the Holy Spirit for the small child.

4. What is the Right Age at which to Reveal the Holy Spirit to the Child.

When should one begin to teach the child about this action of the Holy Spirit ?

1. P. RANWEZ, S.J., J. and M.-L. DEFOSSA and J. GERARD-LIBOIS, *Together Toward God*, First Edition translated by Paul BARRETT, O.F.M.Cap. The Newman Press, Westminster, Maryland, p. 62.

Right from the very first classes — as soon as the child has learnt to praise God and tell Jesus he loves Him and wants to follow Him — he should be gradually taught to invoke the Holy Spirit and ask Him for the strength to love and the grace to open his heart to God. In this way when the child reaches the age of reason, age when he begins to distinguish good from evil, the devotion to the Holy Spirit will gradually develop, strengthening and deepening itself as the child gains consciousness of his own spirit at the 'age of interiority.' « He, the source of light and interior understanding will most surely support in the child the sense of good and evil. »¹

Besides this « discovery from within » this « wholly internal way » there exists a more external one ; to make the Holy Spirit known by His operations in men, and to explain to children the visible and sensible effects of His presence. The Bible stories and those which concern the feast of Pentecost are ideal for this purpose. The words of the Baptismal rites cited above can also be used. Children of the higher grades listen very attentively to these stories. This way, which follows a little later, brings the child an increase of interior life in accordance with his spiritual and psychological growth.²

5. *Methodology of Teaching about the Holy Spirit.*

« Together Toward God »³ demonstrates *how* we can bring the child to understand that « the Holy Spirit lives in him. » This indeed is hardly possible with a group of children, at least at the start, and presupposes that the educator has a very good knowledge and understanding of the child he is instructing. Usually, it will be the mother's task, and the kindergarten teacher will rarely succeed in this. « At the moment when we feel the child is sufficiently recollected, we can tell him to close his eyes, cross his hands on his breast and revere in silence the presence of God, the Spirit of God, in him. » We note the simple verbal substitution, remarkably psychological, « God, the Spirit of God » made without any explanation or commentary. We entirely agree with the thought expressed in this book that this verbal substitution can « lead the

1. X. LEFEBVRE, S.J., L. PERIN, S.J., *L'enfant devant Dieu — L'éducation religieuse de la petite enfance*, Paris, Edition de Gigord, 1957, p. 128.

2. J. M. DINGEON, *Méthode progressive d'enseignement religieux, 4-6 ans. A la découverte de Dieu*, Paris, Ed. Le Grain de Sènevé, 1956.

3. *Together Toward God*, English translation, Newman Press, Westminster, Md., p. 63.

child gradually to distinguish, at first more or less unconsciously, between the Holy Spirit and the Father, while at the same time recognizing that each is God. »

This clearly shows how, without giving the doctrine on the Holy Spirit, nor the habitual concepts : Third Person, a Divine Nature, etc., a child can be set on the right path which will enable him to understand this doctrine in due course and especially to grasp it more intimately. « We can tell the child that, for the Catholic, there is no such thing as absolute loneliness because God, the Spirit of God, the Holy Spirit, lives in him, inspires his prayer and makes him truly a child of the Father. »

The verbal substitution is here taken to its absolute limit : the Spirit of God, the Holy Spirit.

With such a good preparation, the mother can achieve in her child what the book « Together Toward God » relates of Francis, aged about five.

« Francis has plenty of toys, among them a little plastic automobile, worth only a few cents, which has caught the fancy of his sister Clare, who is two and a half years old. But he won't let her play with it and tries to take it away from her, the result being angry cries and tears. Mother intervenes, saying, « Francis, why don't you let Clare play with your car for a while ? You can choose some other toy. » But Francis doesn't like the idea. Mother continues, « Listen, Francis, here's what you'll do. Close your eyes for a few moments and be quiet, and listen inside you, in your heart, to what God, the Spirit of God, is asking you to do. You won't hear anything at all, but you will understand better what God would rather have you do. Then you can decide for yourself to take back the car or let your sister play with it. »

Francis does as she asks, while she, too, sits in silence. Clare somewhat surprised, looks at her mother and her brother as they both close their eyes and stop speaking. After a moment or two, Francis edges toward his mother and whispers in her ear, « Mommy, I'm going to let Clare have the car. »

The thing to note especially in this little story is how the child is brought to take into account God's Will while making a free decision. We know this does not happen with every child and in all circumstances, but this method of formation is the best religious formation for very young children. Everything here is taken into consideration and all those things which could draw a child into a wrong form of piety, leading him sooner or later to think : « It is not all true, » because, for example, God does not « really » speak to him in the manner in which men speak, are ruled out.

This method which closely follows the interior way described above, is more the *mother's* part.

The task of the kindergarten teacher, who can only rarely deal with the individual child, will be to make greater use of stories, well thought-out stories, giving more importance to the intuitive and actual *action* of the Holy Spirit than to the description of those manifestations mentioned in the Gospels. The kindergarten teacher can also make use of other means which, better than stories, help children to experience the mode of operation of the Holy Spirit.

For instance, on a cold winter's day, when the children arrive at the kindergarten quite frozen and warm up their little hands, the words of the Sequence « Come Holy Spirit, come... Warm the hearts that pride doth chill » can be recalled.

In the stories, we should not forget the *Saints*, in whom the action of the Holy Spirit is plainly visible. Why not on occasions, for instance, show saint Francis' love of God as a fruit of the Holy Spirit, and bring children to ask Him for this love.

6. *The Child's Prayer to the Holy Spirit.*

One last question : how should children address the Holy Spirit ? At the very start of interior life, when the child begins to be conscious of the habitation of the Holy Spirit, a very simple prayer with this end in view is necessary. For instance : « O God, Spirit of God within my heart, I adore Thee, » « O God, Spirit of God, Holy Spirit, I thank Thee for dwelling in me. »

At the end of the stories on the action of the Holy Spirit, the children should be encouraged to ask for those effects he has worked in the persons spoken of. For example : « Holy Spirit, make us courageous, » « Holy Spirit, give us a great love of God, » « Holy Spirit, show us God's Will. » Even apart from religious stories, we can from time to time bring children to ask the Holy Spirit to achieve in them what Jesus promised us by the gift of His Spirit.

If the Holy Spirit can be called : « Loving Educator of each soul, » and also « Great Leader of Humanity, » the educator cannot do better than render the children entrusted to him aware of His action. While sincerely endeavouring to do this, the educator himself will become much more receptive to the influence of the Holy Spirit.

Initiation to Life With God

by Klemens TILMANN

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1. *Distorted Image of Christian Life.*

A typical formula of the now past catechetical period is the reply found, with an occasional variant, in a great number of catechisms. After a first question : « Why are we here below ? » and the answer : « We are here below to do the will of God and thus get to heaven, » the catechism asks : « What must we do to get to heaven ? » The reply is : « To get to heaven we must — 1, believe, 2, observe the Commandments, 3, make use of the means of salvation. » This reply contains a number of positive facts, and on it rests principally the three main divisions of the catechism, the Creed (1), the Commandments (2) and the means of salvation (3). This order can boast of a long tradition. It comes to us from Auger (1563) and was used very extensively in Deharbe's catechisms (1847).²

On closer investigation, this reply avers itself awkward and dangerous. It presents Christian faith and Christian life and our personal relationship with God exclusively as a duty, therefore a burden. Seen thus, Christian life is no longer a life of redeemed children with their Father ; the joyous and grateful reply to the marvels operated by divine love ; the initiation to Christ ; nor, finally, our spiritual progress through the action of the Holy Spirit living in us as a new source of life. In this context, God is not seen, nor His initiative, love and grace as the beginning of Christian life, but only the obligation, the duty, the command and, through their instigation, the operation of man.

2. *Effect on the Formulae for Examination of Conscience.*

The dangers of this false outlook on Christian life are manifest

1. See biographical note in *Lumen Vitae*, XI (1956), p. 605. — Address : Klugstrasse 91, München 19, GERMANY (Editor's Note).

2. WEBER, *Zurück zu Deharbe?*, in *Katechetische Blätter*, 1947, p. 67.

in the forms for examination of conscience based on such a conception. These set forms follow the order of the Commandments. Generally speaking, the commandment of love and the precepts of the Gospel have no place in them. Furthermore, there where he should examine his relationship with God in the light of the First Commandment, the Christian often finds a series of questions which overlook the essential points. Here is an example drawn from an official diocesan publication :

First Commandment : Faith and Prayer. Have you wilfully entertained doubts on the faith ? Have you spoken lightly or ridiculed the faith, the Church, the clergy ? Have you approved of such talk ? Have you through regard for public opinion omitted to defend the faith or the Church ? Have you read, passed on, or encouraged others to read books or writings against the faith ? Have you attended meetings or associations of sects opposed to the Church ? Read their books or publications ? Have you renounced your faith — perhaps through joining societies proscribed by the Church (free thinkers, freemasons, leagues for incineration) ; by contracting a civil marriage only, or a mixed marriage in front of a non-catholic minister ; by omitting to bring up your children in the Catholic faith ; by apostatizing or abandoning the Church ? Have you committed sin through superstition (card shuffling, chain-letters, astrology). Have you given up saying daily prayers for any length of time ? Have you omitted prayer altogether ? prayed without attention or respect ? »

All these questions, even the last three, refer to the fulfilment of commandments and obligations. There is absolutely no inquiry into our living relationship with God. This formation is positively frightening when we know that Jesus expressly condemned such a mentality in the parable of the pharisee and publican. The pharisee, who had observed all the commandments and even exceeded them, therefore, according to this form of examination of conscience would not have found any sins, and yet he is declared not justified : this means that such a mentality and such a form of examination leave on one side the essential point and lead us astray on what is the will of God and on what we should be.

3. *A Stage in the Process of Liberation : Education in Prayer.*

The prevailing spirit of our catechetical teaching was to present the faith and Christian life unilaterally as the fulfilment of a duty, the observation of a commandment. Therefore, the consideration of the theoretical and practical initiation into prayer as an important part of catechesis was looked upon as a new and liberating factor. For initiation into prayer no longer consists, as it has done

up to now, in instructions on the duty and properties of prayer, but seeks to awaken to a life of prayer and enhance the value of its countless resources: invocations and colloquies, adoration and admiration, abandon and trust, contrition and love, joy and gratitude, etc. These are living manifestations, no longer the result of exterior commands, but that of the contemplation of God who reveals Himself and His works, and also of the interior movement of His grace. The child of God must be brought to speak with joy and gratitude to His Father, and he will then feel his interior life developing and becoming rich. There are many ways of fostering and building up a life of prayer: spontaneous prayer, prayers learnt by heart, prayer out of a book, interior prayer or that which accompanies communal recitation, responses to litanies, vocal or silent prayer, continuous or repeated, private or liturgical. Catechesis is now no longer satisfied with imparting notions, it has become the source of the practice of Christian life, the source of prayer. The advantage thus gained must not be lost.

4. *A Néo-Testamentary Conception of Christian Life.*

The further biblical thought penetrated into catechesis, the more did doctrine on Christian life gain in depth and vitality. In the teaching of Christian truths, abstract notions gave place more and more to the living God, who acts and calls us, gives Himself and converts us, illuminates, sanctifies and draws us to Himself through love. Since then, Christian life has increasingly been envisaged as a response to the living God. *For Christian life is essentially a thing quite apart from the punctilious observation of limiting commandments and the fulfilling of juridical defined obligations.* It is as different from this as a tree from a plastic model. The predominant factor in the formation of Christian life is not an extraneous law (the latter merely has the character of an outward guarantee), but a new principle of interior life which S. Paul defines as « the spiritual principle of life, » or « the law of Christ » (*Rom.*, VIII, 2 and *I Cor.*, IX, 21). It is the most vital and loving reply to the merciful, revealing and charitable God, a reply coming from the very depths of the human heart. It is life modelled on and lived in imitation of Christ. The observing of the great commandment of charity which *calls upon* us to respond to the proof of God's love. It is a new birth through baptism and confers membership with Christ. It is the Holy Spirit poured out in us. Therefore Saint Thomas Aquinas says: « The new law is principally the grace of the Holy

Spirit », merely repeating the teaching of S. Paul in his epistles to the Romans and the Galatians.

If we train children to envisage Christian life in this spirit, not only prayer, but the whole of Christian life itself will be freed from all narrowness, from all boring and depressing minuteness. The whole of their comportment towards God and towards God's creatures will reveal itself as the right answer to the nature and action of God and to His designs on creation. The questioning look of the Christian is not directed towards official instructions or duties to accomplish, but to the reality of the living God and of His creation. This is an invaluable gain.

If we would now condense this new acquirement into a short, simple and comprehensive catechetical formula, easily understood by children, adolescents and adults, we could adopt the formula : « *Living with God.* » God does not only want our faith, our prayer, our obedience, *God wants us to live with Him.* All who are baptized are called to this ; it is our purpose in life ; in it we find our happiness, our duty, now and for evermore.

5. *Concretely, What Is the Meaning of the Term « Living with God » ?*

The fullness and meaning of the formula « Living with God » is best seen when comparing the life of a Christian with God to the life of children with their parents, such as it exists in good families at the various ages. We here give the parallel.

The Child and his Parents

1. The child sees his parents and knows they are there.
2. The parents are more important than anything for the child ; whatever happens he wants to remain close to them (What cries when he is lost ; what home-sickness).
3. The child knows that he is entirely dependent on his parents, that he receives everything from them.
4. The child feels at home and safe near his parents.

The Christian and God

The Christian thinks of God and knows he is there.

Fundamentally, God is He who matters most to the Christian who draws his life from God and whatever happens wills to be united to Him.

The Christian knows that all the good he has comes from God and that he depends on His sustaining will as on His grace for every instant.

In the same way : « hide me under the shelter of thy wings » (*Ps.* 16, 8).

The Child and his Parents

5. He tells them his experiences.
6. He listens to what his parents tell him.
7. He thanks them when they give him something.
8. He often asks with perfect trust in order to obtain what he wishes.
9. He says « Good morning » and « Good night. »
10. He imitates his parents, often in the very smallest ways.
11. He adheres to his parents' opinion on men and things. As he gets older, he asks for their advice when in doubt.
12. When uncertain as regards a moral judgment, he asks himself : what would my parents say ?
13. Children are very obedient.
14. He knows his parents think of everything for him and seek his highest good.
15. He knows his parents keep their word and he rejoices.
16. He lets himself be led by the hand, and later by advice.
17. He readily admits when his parents are right and agrees willingly.
18. When his parents are « cross » because he has done something wrong, he hopes they will calm down and asks their pardon.

The Christian and God

He discloses his life to God in prayer and talks to Him about it.

He listens to the word of God.

He returns thanks for the gifts of God.

In the same way : « Ask and you shall receive » (Matth. VII, 7).

He prays morning and evening.

He tries to imitate God « ... that so you may be the true sons of your Father » (Matth. V, 45). « As God's favoured children you must be like Him (Eph. V, 1). « Be merciful, then, as your Father is merciful » (Luke VI, 36).

He tries to follow God's ways of judging and accept His thoughts.

He seeks to know what God thinks of his own actions.

« to do Thy will, O my God, is all my desire. » (Ps. 39, 9).

He is sure that everything helps to secure the good of those who love God (see *Rom. VIII*, 28).

The Christian puts his faith in the promises of God and lives in happy expectation.

« by sure paths He leads me » (Ps. 22, 3).

He admits God is always right. « Thou hast right on thy side » (Ps. 50, 6).

« must Thy jealous anger still burn unquenched ? » (Ps. 78, 5). « to my sins be merciful » (Ps. 24, 18).

The Child and his Parents

19. He accepts the punishment deserved if he has been naughty.
20. If he is unhappy, he tells his mother.
21. He finds it quite in order that his parents should talk of things he does not understand or which do not concern him.
22. He submits if his parents require him to do something disagreeable.
23. Sometimes he shows his love by embracing them and kissing them.

The Christian and God

« Bethinking me still of the charge thou givest, I will mark thy footsteps » (*Ps.* 118, 15).
 When he is troubled, he tells God. (see *Ps.* 87).
 « by the full height of heaven above earth, my dealings are higher than your dealings, my thoughts than your thoughts. (*Isaias* LV, 8).
 He is patient in trials and contradictions.
 He knows how to pray with his whole heart and seeks, in Holy Communion, the most intimate contact.

Things and other people enter into his relationship with God.

24. The child lives on the bounty of his parents.
25. He eats at their table.
26. He must give an account of the things he possesses, for instance, he cannot throw his coat away.
27. He knows that everything he finds in the house and garden reflect the will of his parents who have arranged everything.
28. If he works in the garden he follows his father's plan.
29. He knows that his parents love his brothers and sisters and want them all to be good to each other.

The Christian lives even more on the bounty of God.
 He is fed at the table of the Lord.
 The Christian considers himself as a steward who must render an account of everything entrusted to him.
 « His the ocean, for who but He created it ? What other power fashioned the dry land ? (*Ps.* 94, 5). Moisture too for the forest trees, for the cedars of Lebanon, trees of the Lord own planting » (*Ps.* 103, 16).
 The Christian meditates on the plan of God and seeks to conform the world to it.
 The Christian endeavours to behave towards all men as does the Heavenly Father « ... Love... that so you may be the true sons of your Father in heaven, who makes his sun rise on the evil and equally on the good... » (*Matth.*, V, 45).

The Child and his Parents

30. « You wait till my father comes » says the child who is being unfairly treated.
31. The older children share the cares and know the mind of their parents.
32. According to their parents' views, they work at what is entrusted to them.
33. Good children pay attention to their parents' wishes.
34. They offer their services to their parents : « Can I help in any way ? What must I do now ? »
35. They have the greatest veneration for their parents.
36. They celebrate their parents' feast day.
37. They give their parents presents.
38. They take sides wholeheartedly for their parents' honour.
39. They endeavour to respond to the love of their parents and are supported by this love in every trial.

The Christian and God

« Do not avenge yourselves, allow retribution to run its course. Vengeance is mine, I will repay, says the Lord » (*Rom.*, XII, 19).

The Christian makes his own the care and designs of God on the world.

The Christian tries to administer whatever is entrusted to him according to God's views.

The Christian endeavours to pay attention to the wishes and designs of God.

He serves God : « Thy will be done. »

« I praise Thee... for the wonders of thy creation » (*Ps.* 138, 14).

« Therefore Thou art magnified, O Lord God » (*Ps.* 9, 2).

« None is like Thee » (*II Kings*, VII, 22). « I will proclaim thy renown to my brethren » (*Ps.* 21, 23).

We celebrate the Lord's feast days : « This day is a holiday of the Lord's own choosing ; greet this day with rejoicing » (*Ps.* 117, 24).

We celebrate the Holy Sacrifice and we give of our own goods.

« So that you should know, that we know that there is no other God save you. »

« The Lord's mercies have never failed me, what return shall I make to Him. » (*Ps.* 115, 12). « Gladly I take shelter under thy wings » (*Ps.* 62, 8).

We can here end this comparison.¹

1. See *Katechetische Blätter*, 1960, Heft 1.

6. *Education of the Life with God in Catechesis.*

It is no exaggeration to say that to teach the child to live with God is the final practical end of all catechesis. Every instruction lends itself to this formative work, nevertheless some circumstances are more particularly favourable.

1) *The method of the first five minutes.* — For the initiation to prayer, the method of utilizing the first five minutes of the Catechism class, throughout the weeks and months, to speak in a practical way of one or other point in the life of prayer and show its application to daily life, has proved itself. We can proceed in the same manner to educate children to life with God. Each point in the comparison given above can be used as theme and be explained in a recollected way as is done in retreats or recollection days, and proposed for putting in practice during the week that follows.

If there are several catechism lessons in one week, in the subsequent lessons one will merely recall the resolution, eventually exchanging experiences or indicating a new line of thought. One week at least is necessary to carry out this exercise and turn it into a habit.

2) *The Teaching of the Bible.* — In almost all our catechism classes on the Bible, we explain the conduct of God towards men and men's response to the divine action: they listen, believe, obey, correspond to His plans, welcome His promises and rely on them, receive His gifts, give thanks and adore; or else they turn from God, do not listen to Him, contradict or ruin His plans, end up in the greatest misfortunes, then are once more called by God and become converted. We see too how material things or men are entrusted to them, how they behave towards creation, try to understand God's plan and intentions and adhere to it, or make use of men and values to go against divine intentions; how they are good or bad administrators, good or bad sons and daughters of the Heavenly Father. *In biblical stories, the reference is always to the action and the word of God and man's good or bad reply.* In our teaching, therefore, we will always repeat: This is how God acts and how we must respond to avoid falling into misfortune. Thus, in teaching the Bible, we always have the opportunity of speaking of the action of God and of our reply, in short, of *our life with God.*

But life with God is especially revealed to us in *the life of Jesus.* He is the perfect model, the Son of the Father, who knows the

Father, loves Him with a pure, unbounded love, considers the world and men as the work of the Father, knows and accomplishes all His desires, is only there for Him and to live entirely in Him. A very useful exercise, for personal meditation as for teaching the young, is to establish, for each paragraph of the parallel we have given above, a sentence or a corresponding episode drawn from the life of Jesus and in this way see how He lived with God.

We will quote a particularly significant example. It corresponds to Nos 7, 27, 28 and 38 of the parallel drawn, and even to a few more. When the disciples came back from their first apostolic mission, they related, full of joy, what they had done. But Jesus knew more than they did. He could see the work of His Father, and rejoiced at encountering the Father's action, expressing His great joy in these words: « O Father who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and prudent, and revealed it to little children. » (Luke, X, 21.) This vision of God in exterior happenings and the spontaneous reply of His heart are a magnificent example of the life of Jesus with His Father.

3) *Making use of the Psalms.* We can also explain what life with God is by using the psalms, and certainly they do not only refer to the fulfilling of the commandments. We find there nearly the whole of life with God: praise and thanksgiving, adoration and homage, contrition and penance, petition and complaint, abandon and prayer, the offering of our whole life to the Lord, meditation on the works and actions of God, on his government, on his light, his graces, his protection and advice for each one.

Even children should be initiated to the psalms. If we carefully choose the psalms or extracts from them if we translate these accordingly and pray them with the children, they will learn, in a practical way, many things on the life with God which none of the commandments mention, although they belong to the life of the children of God with their Father. A « Psalter for Children » could be composed to be used for alternate prayer, some of which would serve at the beginning and end of the Catechism class, and others for specific subjects. No prayer rhyme, no repetition of the Our Father and the Hail Mary can replace words like the following, often heard and repeated in prayer: « ...earth in its turn should bless the Lord, » « every growing thing that the earth yields bless the Lord, » « Thy right hand supports me, » « Gladly I take shelter under thy wings, » « Lord of hosts, how I love thy dwelling-place !, » « He gives... food to the young ravens that cry out to Him, » « Moisture too, for the forest trees, » « In Thee we hope, » « The

Lord is my light and my deliverance ; whom have I to fear ? , »
 « For his own worshippers the Lord has a Father's pity, » « Lord,
 all the nations thou hast made must needs come and worship Thee,
 so great Thou art, so marvellous in thy doings, Thou who alone
 art God. »

These words bring children to an understanding of life with God. They partake of the thoughts and sentiments of the psalmist and thus develop a manner of living in which God is always present, in which everything is seen from the viewpoint of God, examined and accomplished with Him, received from Him.

7. Lesson drawn from a New German Religion Textbook.

The doctrine of life with God must hold a very special place in the small religion textbook to be used before the German Catechism in the second, third and fourth grades of the Primary School. A trial edition for the third year is already in print.¹ It gives, prior to First Confession, a positive moral formation and an introduction on the way a child of God should live. The ten main headings are repeated in the formulary of examination of conscience. The first is : *Living with God.*

The Child of God lives with his Heavenly Father

Jesus lived entirely with his Heavenly Father. He always thought of Him, prayed and listened to Him. Everything Jesus did was done for love of God. Whatever the Heavenly Father desired him to do, he obediently accomplished ; even the suffering his Father sent him, he endured with patience. He thanked God for everything and trusted Him in all things. He knew himself always under the protection of the Father.

Seeing the flowers and birds, he would think : It is the Father who made them so beautiful and keeps them alive. When men came to him, he would say to himself : The Father loves them, I will love them as my Father loves them, and show them the way to heaven.

Let us learn of Jesus to live with God. It is the greatest and most important thing in this life. Let us often think of God, love Him with all our hearts and be for Him a cause of joy.

1. *In Gottes liebe*, I. Kath. Schulkommissariat in Bayern, München 2, Max-burgstrasse 2/III.

When we live with God :

We willingly think of God.
 We often pay homage to God.
 We give joy to God.
 We willingly listen to the word of God.
 We talk to God of everything that is in our hearts.

We thank God at once for any benefit.
 We abandon ourself to God's guidance.
 We pray to God with perfect confidence.

We often ask God : What will you have me do now ?
 We willingly do God's will.
 During work we say : « It is all for Thee, my God. »
 We treat others as children of God.

In temptation we remain faithful to God.
 After sinning, we implore God's forgiveness.
 In any misfortune we remain firmly trustful : God arranges everything for our good.

We put up with difficulties for love of God.
 We do not forget that we will only understand the ways of God in heaven.
 We are happy that God loves us.
 We rejoice in the thought of eternal life with God.

Reflect : The child of God lives with his Heavenly Father.
 What does he think and what does he do :

1. When something pleasant happens to him ?
2. When he begins work ?
3. When he sees his duty ?
4. In sorrow ?
5. In success ?
6. When in doubt as to what to do ?
7. In sickness ?
8. When about to make a sacrifice ?
9. When he sees a sin being committed ?
10. If someone is good to him ?
11. When he falls into misfortune ?
12. When he sees someone in want ?

Sentence to remember : Live with God : God wants us to think of Him readily, to love Him, to do His will.

Examination : How do I live with my Father in Heaven ? In what way am I most forgetful ? What special points will I keep in mind more particularly in the next few days ?

A hymn.

The content and form of this lesson show us what we can hope to instil into children 8-9 years-old on this theme. Obviously, all this is too much for one catechesis ; some of the points will take weeks to teach thoroughly.

8. Initiating Infants to Life with God.

When does the formation to this life with God begin. At the time of the first talk on God which the mother gives her child of three. The child should not at first be given a theoretical teaching, but he must right away learn to behave properly and in this behaviour he will grasp the truth. It may be an apple that will give rise to a first talk about God. The mother asking where the apple comes from goes on to speak of the Heavenly Father who has made all things and from whom all things come. « He now gives you this nice apple, let us thank Him: My God, I thank you for giving me this beautiful apple, I am longing to eat it. »

In this way the child already experiences the meaning of receiving and thanking. Soon, he will learn to ask and return thanks. Then he will hear that God sees us always, guides us, protects us, loves us, hears our prayers, rejoices in our good, etc. Thus the child of 3 or 4, taught by his mother, will quite naturally find himself living with God, assimilating this life with great facility as no sins are there to create an obstacle to the grace of baptism. The spiritual experiences and exercises of this age are an irreplaceable treasure for the whole life.

9. A Theological Misgiving.

Some readers will perhaps have certain theological misgivings on reading the above account, wondering if it would not be better to discern between the commandments and what is over and above them as, in any case, is done by many old-time moralists: they very definitely distinguish between « morality » which deals with universal obligations, and « ascetism » which is a matter of option. But from the exegetical point of view this is hardly tenable. There is no doubt that the commandment of charity is a commandment and therefore binding for all, and nothing surpasses this commandment. The encyclical of the 26.1.1923 declares à propos of the words: « You are to be perfect as your Heavenly Father is perfect » (Matth., V, 48) « This commandment is of obligation for every one, there are no exceptions. » We cannot therefore here distinguish

between the obligations which are of command to be fulfilled through obedience and the concern of all men, and charity or tendency to perfection belonging to the sphere of freedom of choice and therefore a matter relating to the few.

The distinction we have formulated between « a commandment setting forth a duty to accomplish » and « a commandment stating a goal to reach » seems better.¹ It has been adopted by Häring in his book « The Law of Christ. »

« The commandments setting forth a duty to accomplish » are, contrary to the « commandments stating a goal to reach » those which express a prohibition or an obligation to accomplish some specific action (generally speaking a minimum requirement) and they can be observed by any one who is so determined (example : the ten commandments, the commandments of the Church). These give the extreme limits within which Christian life can be lived and grow to the stature of Christ.

The « commandments stating a goal to reach » are those which actually oblige to do something but the complete observation of which, in opposition to the « commandments setting forth a duty to accomplish » go beyond what is actually possible, consequently remaining a future goal towards which to tend (commandment of charity, commandment of perfection Matth. V, 48, exigencies of the Sermon on the Mount, etc.) They derive from the necessity to give a living reply to the infinitely holy and infinitely loving God, who has made us His children and sanctifies us through His Spirit.»²

To reduce Christian life to the fulfilling of the « commandments setting forth a duty to accomplish » is, as we have seen, irreconcilable with the nature of Christian life.

Furthermore, *from the pedagogical point of view* it is necessary, with children as with adolescents, to place before them not just the minimum requirements but the whole of Christian life. Little ones accept it quite naturally ; in any case, it is the life of a child of God in its normal development. As for the older children and adolescents, they then have in front of them the goal which God intends them to attain and which appeals to their highest instincts, or which helps them at least to reach a good average.

1. *Katechetische Blätter*, 1946, p. 22.

2. *Lexikon der Katechetik*, Freiburg, Herder, 1960.

10. « *Life with God* » in the Formula of Examination of Conscience.

Every formulary and all the means we propose to children and adults for the examination of conscience should be headed: « Living with God. » If the first item in the list sets out some particular religious obligations, the majority of the faithful will be satisfied with examining themselves on this point. For instance, « Faith and prayer »: most of the faithful will say that they believe all that the Church proposes and will only find out if they have omitted their daily prayers or said them badly. They will examine themselves to see if they have transgressed a commandment, but will not look to see if they have lived as children of God and if they are not in arrears with God. But if the first heading is « Living with God » and a few of the items in our previous comparison are added, their attention will be fixed not on one special commandment, but on God and our relationships with Him; they will ask themselves how they have lived with God. They will discover perhaps, that they have not taken God seriously, that they have secretly dismissed Him from their thoughts and practical values, have not relied on His Providence, have not thanked Him nor sought to know His views, therefore have quietly gone the way of unbelief without perhaps having failed in any specific commandment. In their contrition and firm purpose of amendment, they will not only return to the fulfilling of the commandments, but to the living God.

The same will apply when they examine themselves on their *indirect connections* with God, that is to say on their behaviour towards *creatures*. Here again, it is not so much a matter of keeping each commandment — but of adopting, in our contacts with the world and with men, the views and designs of God, of wanting to be his steward and servant, of imitating his sentiments in our dealings with our neighbours, of trying to arrange the world according to His view as a true son put in charge of his father's business for a time, would do. This obedience, which goes far beyond that of special commandments, is a basic attitude, an essential element of all relationship with God. For in this way only does man really walk with God, pledges himself to God, loves Him and determines to turn his whole life towards Him. Then only is he really a son or daughter of God. Thus from this formula « Living for God » many Christians will find the true measure of their Christian life and really get to know their faults when examining their consciences.

11. *General Idea on the Ascetism of Children and Seculars.*

Finally, initiation into life with God is important for the progress of children, adolescents and adults in the ways of sanctity. When anyone asks by what means he can grow in Christian life, he is told most of the time that besides prayer he must make sacrifice. « It depends on prayer and sacrifice » is the answer. By sacrifice one more often understands a painful act, an act of self-denial. Progress then appears to consist in doing something disagreeable rather than something agreeable, in turning away from creation and the world and denying oneself.

But if we point to life with God as the means of making progress, as the field of exercise and battle (ascetism means « exercise ») we orientate men towards what is essential : conversion to God, and ever greater attention to and love for Him, a life penetrated with the love of God and our neighbour. The exercise is no longer that imagined sacrifice and victory over oneself which is a personal choice but, for instance, an effort of attention to receive with gratitude every good from the hands of God. The act no longer has bearing on the means of sanctity, but on the practice of religious life itself. In addition, the aim is now a positive thing and the sacrifice is hardly noticed being the negative side of a positive act.

Furthermore, in this way children and adults are not led to a form of escapism or flight from the world, but to an acceptance of the world in a spirit willed by God and as such sanctifying, in order to realize therein the plans of God.

The world of human beings is the arena of our task, of our responsibility, by virtue of which we practice our profession as administrators and exercise the apostolate.

This ascetism is not an artificial imagined exercise, but the unselfish and faithful practice of the love of our neighbour and the carrying out of the divine mission of organizing the world. This attitude towards the world leads to personal sanctity because we partake in God's solicitude for the world and consent to act according to his views. We become like God by sharing in his paternal care which wills his creatures' prosperity, peace and victory over corporal and spiritual miseries. This too requires sacrifices, but not a seeking of them ; they are endured as is the negative side of a good action.

This is the root of a healthy ascetism. God does not require difficult things, but good things whether they are easy or difficult.

God does not just want that we should turn from the world for we have a duty dictated by charity towards the world, an orientation whereby we love the world as God loves it and give it our services. Neither does God desire that we should repress our nature but that we should overcome our selfishness and our lower instincts.

The true ascetism of children continually finds *ways of living with God* and *occasions of doing good*. It does not neglect the practice of voluntary self-denial ; but the essential thing is to exercise oneself and endeavour to live unceasingly with God and to accomplish our task towards the world in the light of God. In this way the Person of God will more and more become the centre of our mind and purpose, of our sentiments and life, until we see God in all things, his love guiding us always and God becomes for us all in all.

Learning How to Pray in the Kindergarten

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Owing to the fact that many parents neglect their responsibility as Educators, the religious formation of their children leaves much to be desired. Today, therefore, the teacher in the Catholic Kindergarten must take into account the fact that many children receive their first religious initiation in the kindergarten, which no longer can be thought of as completing the instruction given at home. Hence a great responsibility for the teacher ; more than ever it is her duty to take this responsibility to heart and to prepare herself for the task of giving the very young child his religious formation.

The simplest thing would be to study the religious formation received in a good catholic family and continue on the same lines in the kindergarten. But the situation in a group of small children will always be different from that existing in a family, even if the group is an ideal one. This procedure then for a kindergarten teacher will differ from that of a mother in her family ; she will need to have some kind of method rather than rely on her intuitions ; and yet without giving them up entirely, her teaching activity, far more than that of a mother, will be based on sound knowledge. She must know the motives of most of her acts : in other words, she must have clearly in view the end she proposes to herself and the means and possibilities at her disposal for realizing this end.

In the kindergarten, the child should be « educated » to a life of prayer in keeping with its development and degree of maturity.

We might define Education in prayer as the help given by the teacher to each child to enable him to develop normally on the right lines, his own personal life of prayer.

To be able to give this help, we must know what it means to pray. The Catechism says : « Praying is raising one's mind and heart to God to praise Him, thank Him, and ask Him for something ; a « Prayer is talking to God. » These two definitions emphasise the

1. See biographical note in this number of *Lumen Vitae*, p. 23.

part of human activity. In prayer, we are in God's presence, and we come into contact with Him: Prayer is therefore a human activity, both action and act.

Prayer, considered as a « psychic act » has been subjected to study and observation by psychology. In one of his books¹ Burgardsmeier gives an account of the result of his researches ; likewise, K. Girgensohn and W. Gruehn, in particular, have recorded them in their works. Prayer as a religious act brings together two elements: thought turned towards its object, God and His reality, and a subject, which is the agent.

The more detailed description of the essential divisions and methods of fundamental religious experience, based, as it is on adult psychology, will be less interesting to the educators of the young child than the « psychological conditions of the religious act » mentioned by Burgardsmeier.

The first of these conditions has been called « attitude, » the psychic disposition of welcome, the opening out of the self to receive the idea of God.

The second condition is a « development from the religious point of view, a development mainly determined by age, education, degree of knowledge and depth of feeling. »

For an act to be truly a religious act, the necessary psychological conditions for its performance must in the first place take these conditions into account ; and secondly the Educator must create an atmosphere favourable to their existence and development.

In his work, the Educator can and must count on the grace of God acting on the soul of the child and on his own. But precisely for this reason, he must take every care to arouse and develop by his action all those faculties which make the child capable of religious acts. In other words he must work to make the child's nature more fit to receive grace, which builds on human nature and brings it to perfection and fulfilment.

I. THE PSYCHOLOGICAL ATTITUDE

Following W. Gruehn and A. Bolley, Burgardsmeier says that the « psychological attitude » depends greatly on « preparation » or preparatory acts, among others those of interior state of recollection and exterior deportment.

How can we help the young child in this preparation ?

1. BURGARDSMEIER, *Religiöse Erziehung in psychologischer Sicht*, Dusseldorf, Patmos Verlag, p. 218-228, passim.

1. *Interior Recollection.*

It is hardly possible for interior recollection to be consciously willed and induced by the child. The exterior influences and circumstances required even by the adult himself, in order to meditate more deeply, are already needed for the child if he is to reach that degree of recollection which will open out his whole being to the idea of God. These exterior influences and circumstances are the following : 1) place ; 2) time ; 3) the recall of events and impressions already experienced. Attention can be drawn to the place and time for certain specified actions, for such religious acts as prayer and sacrifice, and these are indeed, more or less indispensable in our case, as is shown by the results of historical and psychological research in the religious field (special places for sacrifice and worship ; religious acts connected with certain seasons of the year or hours of the day, etc.) The child is more susceptible even than the adult to these influences which can be experienced again thanks to certain shapes, colours, etc.

We usually designate our places of prayer by statues and holy pictures ; and so, families have a special place for the crucifix and the family altar.

In the kindergarten, the crucifix (or for very small children, a picture of Our Lady and her Child) should be hung up in such a way as to occupy the most important place in the room, so that it attracts the eye. This picture, unlike the others, will be decorated with flowers and plants, and on certain occasions with a candle. Everything will be arranged in such a way that this corner seems to invite one to meditate, to lay oneself open to God's action. The picture must therefore be chosen with great care : as simple as possible in both matter and form, with no distracting elements, and fundamentally religious. For this reason many icons and paintings of the early Middle Ages are recommended for use in kindergartens and even modern art can furnish us with suitable examples.

The crucifix should be hung at a reasonable height so that the child can see it clearly. It should not be hung above a place set apart for games (the doll's corner for instance) ; but rather should it be chosen in such a way that the children may come to the crucifix or picture whenever they feel the desire to do so. By moving the tables and chairs about, it should be possible from time to time, to have an empty space where a group can pray in common.

Time should be allowed for prayer, but with discretion, in the daily time-table.

Morning and evening have always been the favourite times for

prayer, both public and private. In the morning, we ask God for help throughout the new day with all its duties ; in the evening we ask for protection during the night with its terrors and dangers. At the present day, the child needs this aid and protection ever more than the adult, especially in large towns. For this reason morning and night prayers are not to be said in the kindergarten for there would be no point in this call to prayer for such hours of the day. Of course the teacher can encourage the children to say these prayers, tell them what to say and how to say it, and remind them of them continually.

But if these prayers are to be said properly — particularly by small children — the teacher must be able to count on the collaboration of the parents. Morning prayers said in school at a time when a considerable part of the day is over, will seem a mere empty formula to the children, because they cannot then put into practice the words of these prayers (the first « good morning » of the day to God, a « thank you » for his protection during the night, requests for the coming day, etc.) The times set apart for prayer in the kindergarten should then be : before and after meals and before, after, or during the Religious Instruction. Obviously these prayers should be adapted to the different seasons of the Liturgical Year.

It is necessary too for interior recollection, to recall the memory of past events and impressions received. It is not enough, for instance, once their toys have been quickly put away, to settle the children down to pray. In that case they will repeat the words, but will not really be praying. We must give the children, side by side with exterior recollection the opportunity for interior recollection, either by an « exercise of silence, » which is what Mme Montessori teaches, or by an exercise in rhythmic music. In the same way, a tune familiar to the children played on the flute means « now we are going to pray, » and helps them to be quiet and peaceful. The same result can be obtained by slowly and gravely under the children's eyes lighting the candle, in front of the crucifix or picture.

2. Outward Deportment.

If we want to develop in the child the right attitude for prayer, we must take into account bodily posture. The outward deportment must correspond to the inner recollection. A way of achieving this imitation will awaken in him sentiments in specific conformity with religious acts. For this reason the example given by the teacher is particularly important and the children should even have an occasional opportunity of watching her at her private prayers. What is

absolutely necessary is that when she says prayers with them, they should be able to learn from her the correct attitude for prayer ; this is impossible if she is supervising the group of children and turning her head back to the crucifix or picture ; if she is all the time keeping an eye on the children during their prayer or correcting them by word or gesture.

The teacher will make allowances for the fact that « new children » are slow to learn this prayer attitude (especially if they have not seen it at home). But one must avoid « drilling » the children to the attitude and gestures of prayer, because then they look upon it as physical exercise, which makes it quite useless as a means of inducing an « interior attitude » specifically religious. When showing them how to make the sign of the Cross, the teacher should not insist on the fingers being in a certain position corresponding to the words. It would then be no longer a sacred sign for them but a sort of finger exercise.

The efficacy of these preparatory activities in leading a child to real prayer depends on factors which Burgardsmeier includes in the notion of « religious development ».

II. THE RELIGIOUS DEVELOPMENT OF THE CHILD

1. *Age.*

It is at the end of his third year — a critical moment in the life of a child — that kindergarten education should start, for at this stage the child should have acquired sufficient maturity. A child who, during that time has made the discovery of his personality, his « ego » can now enter into a relationship with « another, » a « you, » address himself to that « other » in full consciousness of his act. This is also an essential and preliminary condition of prayer as an act of religion.

To the Educator, it is evident that the child's natural life and his religious behaviour combine, in the development of his psychospiritual growth. It is therefore extremely important for all engaged in the religious training of very young children, to be well aware of these stages in their growth, and to know precisely, taking into account each child's temperament, what he is capable of as he reaches these stages. To expect too much of a child's powers of endurance, for instance by too lengthy prayers, or of his intellectual faculties by too difficult prayers, can only prevent his prayer-life from developing normally. The youngest child in the kindergarten, who is still incapable of any effort of concentration, will show very

plainly that he thinks prayer-time too long, and will become a nuisance for the others. If he is forced to conform, prayer will simply become, in his mind, a boring occupation. As for prayers whose meaning a child cannot yet understand, they are rapidly reduced to empty formulae, and they will remain empty formulae even when he is old enough to understand them. This can only do harm. A child does not learn to fix his mind on the meaning of what he is saying. The kindergarten-mistress should therefore choose prayers which (a) will not exact too much from the children, and (b) will allow them, little by little, to grasp their fuller, and deeper meaning.

2. *Education.*

A defective education (taking « education » in its widest sense) can be a very grave obstacle in the development of a child's spiritual life, and therefore, in the development of his life of prayer. A spoilt child, obstinately fixed in that egocentric attitude common to very young children, will remain an egoist even in his attitude to God, and his mind will not be open to the idea of God — an interior attitude indispensable to prayer. Again, children whose father falls short of his duty, either by neglecting them, or by over-severity towards them, will find it hard to build up a true notion of God, Our Father in Heaven, which will encourage them to love and trust Him. Here, the Educator finds herself faced with an extremely important task, as regards training the children to pray : she must herself compensate by her attitude towards the children and by her whole person, for these deficiencies in their education ; but she should also know the background and milieu of the children entrusted to her so as to be able to rectify such caricatures of God's Divine Image as may possibly already be formed in the minds of her small charges.

3. *Degrees of knowledge.*

A child can enrich and increase his knowledge of God by comparisons which the background of his life or his milieu provides him with ; but he reaches this knowledge by means of what he is told about God. In this respect, books have been published recently, especially in France, which can be used by kindergarten-mistresses for their lessons on Religion. Here, different ways of teaching the children about God are set out. They can be led to know and love Him by being shown the wonders of His creation and taught to

admire them¹ : or stories from the Bible can help them to understand his greatness and his goodness.²

These stories should always end with a prayer expressing the admiration, praise, love, gratitude, etc. which they should awaken in the children. The mistress should take special care never to give the children a false notion of God. For instance, she should never make use of terms or visual images which could build up a false picture of God in the child's mind. In order to cultivate and develop the prayer-life of a child, we must give him a knowledge of God which fills him with respect and love and trust.

4. *Fervour.*

In order to be able to pray, Man must have the right attitude to God ; his interior dispositions must be sincere. As the effects of his prayer depend largely on the intensity and sincerity of these dispositions, it is necessary, when teaching children to pray, to awaken in them, and to intensify and deepen, these attitudes and dispositions ; while at the same time guiding them towards God, — just as these attitudes are met with in connection with people and things. « In the edifice of prayer, reverence is the basis upon which the whole is built up. » From reverence springs recollection, and not only « recollection of the mind » but also of the heart, for which (as also for reverence,) love is essential. Trust in God and love of God are the soil from which recollection of heart and mind springs and among these dispositions, on which prayer is built up, should also be included perseverance and abandonment to the Will of God.³

In the kindergarten, initiation in this abandonment will entail only a very remote preparation ; the Educator will take advantage of any occasion which will help to make a true and deep love of God spring up in the children's hearts, and which will train them in the practice of obedience, rightly understood. This is prepared if by certain physical exercises, such as are found in the Montessori methods of education, which make use of rhythmic music to teach the children to listen.

Education in the virtue of perseverance will equally entail a remote preparation only, at this stage.

1. J.-M. DINGEON, *A la Découverte de Dieu*, Paris, Edit. Le Grain de Sénévé. — U. GREULICH, *Frohe Gotteslehre*, Munchen, Verlag J. Pfeiffer.

2. X. LEFEBVRE and L. PERIN, *L'Enfant devant Dieu*, Paris, Editions de Gi-gord.

3. Fr. MOSCHNER, *Christliches Gebetsleben*, Freiburg, Verlag Herder, p. 48 and pass.



On the other hand, trust comes naturally to a little child. He expects everything from his parents and from the « grown-ups, » and he trusts them implicitly. A preparatory education in prayer will here consist in avoiding whatever might betray or endanger a child's trust. The orientation of that « trust » towards God (an orientation which will become an attitude of prayer) will depend wholly on the child's knowledge of God and on the part God plays in his life. Recollection and reverence are also attitudes of which a child is capable. Recollection can be awakened and maintained by exterior circumstances of time and space, and bodily posture. Every exercise of concentration on self (every effort to concentrate) whether accompanied by exterior gestures or not, prepares the child indirectly for prayer, for he learns thus to concentrate his mind and his thoughts upon a settled object.

We have any number of exterior attitudes and gestures to draw upon, in order to teach the child a sense of reverence. There are certain patterns of behaviour which he finds irksome, but which he must nevertheless learn ; for instance, not to finger everything he sees, not to put himself forward ; to recognize, observe and keep within certain bounds, etc. All such things are expressions of respect, and when learnt and put into practice as they should be, they awaken in the child an interior attitude of reverence. And the same can be said of such actions as bowing the head, the body, and others. When the children have learnt to recognize expressions of respect in these gestures, by watching and imitating the grown-ups, it is easy to give them examples of this attitude to God by means of Bible stories.

In the Kindergarten, education in prayer will therefore consist above all in giving the children opportunities to imitate the right exterior attitudes of prayer ; in creating around them an atmosphere suited to interior recollection and opening their minds to the idea of contact with God, as well as in developing the interior disposition necessary in order to pray well.

These duties on the part of the Educator should be carried out at the beginning of the child's education in prayer in the kindergarten ; the handing on of a content and of set forms of prayer, will follow in proportion to the success achieved in creating for the child the right psychological conditions of prayer as an act of religion.

Our Tinies (5 to 7 years) and the Liturgical Season of Lent

by Mother ALBERT, O.P.

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Lent is perhaps the richest period of the Liturgical Year. It is a time of conversion, of reform, of spiritual progress, « the acceptable time, the time of salvation » as the Liturgy says.

The children, even the tinies, should therefore have their share with the Christian Community in the celebration of Lent ; they should become not only onlookers, but participators in this solemn Fast of the Church. In what way ? Let us consider one possible answer among many others, to this important question.

We have always encouraged our children to « make sacrifices » during Lent, so much so that the word seems to come spontaneously to their lips. If we venture to ask during Religious Instruction how they can best prove their love to God, they will all answer instinctively : « by making sacrifices. » Let us go further into the question by asking the children to explain what they mean by that, and how Our Lord — who is all goodness and Love — can find any pleasure in depriving us of the things He Himself made for our comfort and our joy. They will be disconcerted by our question and we shall soon see that their idea of sacrifice is a very meagre one.

Yet, sacrifice is one of the elements which will enable them to share in the Christian life of the Community during this « acceptable time, this time of salvation. » There is no doubt about that. But how can we bring this home to the children, and how can we do so in a sound and stimulating way ? A first improvement in our methods would perhaps be to abstain from using the *word* « sacrifice » during the first years but do all we can to bring out the wealth of meaning it contains, a total offering to God of ourselves or of something we possess, in such a way that it is no longer ours, but exclusively God's. It has become a « holocaust, » a « sacrifice. » Later on, the word will perhaps correspond to the idea.

1. See biographical note in *Lumen Vitae*, XIV (1959), 1, p. 19. — Address : 38, rue Caporal Claes, Brussels, BELGIUM.

Not only is it possible, but highly desirable that Lent should be presented to our young children in its true perspective :

— A time of salvation, in which Christ offers us His grace to further our spiritual advancement ;

— A time of penance in which, by turning to God and following the example of Christ who redeemed us through His sufferings, we go forward to Easter and our resurrection in Christ ; so that, through Him we may have life and have it more abundantly.

A real problem rises however with the word 'conversion.' As a matter of fact, a very young child is not, as yet, very conscious of being a 'sinner' and therefore, he cannot perceive the necessity of conversion or salvation. The first thing to do therefore, is to make him realize, in so far as this is possible, his condition of sinner, in common with the human race, and also his own personal sins or daily shortcomings. This will be brought about if we emphasize strongly the positive aspect of Lent, which is a turning to Christ so as to share more deeply in His Life at Easter. Lent will then become for these young children what it is for the adults : a real time of salvation, in which we generously offer all our efforts to God as a proof of our love for Him and of our earnest desire to receive His grace.

Lent, like Advent, is a time of hope, when all Christians return to Christ, prompted by the Spirit that lives in them, in the expectation of rising with Christ, to a new life at Easter. This expectation is made all the more tangible by the practice of penance, prayer almsgiving and the imitation of Christ.

The talks suggested below are mainly for use in schools. May we be allowed to add this remark : Kindergarten mistresses who mean to use these pages to help the children during Lent, should keep in mind that these notes will be no use at all unless the children see for themselves how Lent is actually lived by Christians around them. It is therefore necessary to ensure that the family is ready to collaborate in an effective way. The children should accompany their parents who, on Ash Wednesday, with the humility of little children, kneel to receive the ashes, symbol of their nothingness before their Creator. Living the spirit of Lent is and must be a family affair : for instance, a holy water stoup could be placed somewhere in the house, for each to bless himself with holy water at Night Prayers, as a reminder of each one's desire to be purified and to prepare himself for Easter. « Washed, I shall be whiter than snow. » A basket might be placed nearby, ready to receive the 'sacrifice' of the day : a packet of cigarettes or its equivalent in money, the generous offering up of the price of a seat at the cinema ; a dessert, or sweets

freely given up during the day. Let the father be the intermediary through whom these modest proofs of everyone's genuine good intentions are offered up to God. Let him at the same time, stress the inadequacy of these human gifts, as well as the sincere love that inspired them. Night Prayers should breathe forth the contrition for sins, the desire to imitate Christ and the hope of rising, transformed, with Him, from the dead, at Easter. The Liturgy of Lent abounds in appropriate texts suggesting this idea.

A last suggestion : On Easter Eve, the basket containing all the Lenten offerings should be discreetly and generously offered by the whole family, to less favoured people, in whom the children will recognize Christ, as it is said in the Gospel : « Whatever you give to my less favoured brethren, you give it to me. » The offerings will then really become 'sacrifices,' that is, sacred things, set apart for God.

OUTLINES OF LESSONS

Here are a few suggestions for short Religious Instruction talks for Lent :

- Original sin.
- Man's sin or actual sin ; the jealousy of Joseph's brothers.
- We too, are sinners.
- Our Lord Jesus-Christ became Man to redeem us and to give us back the Divine Life : the first warning of His coming Passion.
- Christ Jesus wills to redeem us but our collaboration is necessary : He wants us to do penance.
- Lent : time of Penance, leading up to Easter.
- Lent, time of Purification : Symbolism of the Water,
Holy Water,
Baptismal Water.

These lessons will naturally be followed by talks on the Passion and the Resurrection, two subjects so closely connected.

1. *Original sin.*

Prepare a table, on which there is :

- A Bible opened at Genesis I
- a lighted candle, reminding us of the presence of Our Lord, Light of the world.

Having thus created the right atmosphere, we ask the Holy

Ghost living within us to help us to understand the very important message God wants to send us through the Bible.

One Wednesday afternoon, little Paul seemed in very good spirits. He was going to the woods, with Mummy and all the friends Mummy had allowed him to invite, — not forgetting, of course, the nice picnic lunch Mummy had prepared with such loving care. When this picnic was over, Paul lost no time in launching a most exciting game, while Mummy, who was glad to see the children enjoying themselves, settled down to some knitting. Paul takes the lead: « You follow me ; I know the wood, » and without hesitation, they comply. In the excitement of the game, Paul soon forgets Mummy's warning : « Don't go too far away. » He walks on and on. At about four, they are all ravenous, and they decide to go back to Mummy. But they have lost their way. Paul did not listen to what Mummy had said ; so he got lost and with him, all his little friends. After one hour of anxious search, they were at last found.

This is very like what happened one day to a man, a man God loved, and who was His friend. God loved him so much that he had given this man a beautiful garden containing everything one could wish for, and where he could do what he liked. God had endowed him with a heart, an intelligent soul and that man was happy ; he was God's personal friend, having in his soul the very Life of God, conversing with Him in his heart whenever he felt like it. Well, one day that first man Adam, did something wrong and just like the little boy in the story he led the whole of humanity astray. Listen to what happened.

God had given Adam a beautiful garden and everything that could make him happy ; but God expected Adam to do one difficult thing to see whether Adam loved Him enough to obey Him. For a long time, Adam proved his love by obeying God faithfully. Somebody, however, was not at all pleased with this state of affairs, because he, himself, — Satan, — was utterly miserable. Consequently, he wished Adam to be as unhappy as he was and for this purpose, he put a bad idea into Adam's head, an idea such as Satan alone can conceive. He whispered to him: « Do what God has forbidden. If you do, you will be like God and you won't have to obey Him any longer. » « Now, this is interesting, » Adam thought, « to be able to do whatever I like, when I like. How wonderful it must be... » And of course, Adam did what was forbidden, he disobeyed God so as to become His equal.

Alas, the result was just the opposite. Adam became very very unhappy ; he hid himself and he no longer dared to talk to God in his heart. He was no longer God's best friend and God no longer

lived in him. He was banished from the beautiful garden ; he, and all generations after him, had lost all the wonderful gifts God had lavished on him. His children and descendants were all included in this punishment.

And ever since that day, man is tempted to disobey God, to do what is wrong, and we too, often want to be naughty. This is why at their birth, babies do not have God's life within them.

But luckily, for us, the Lord is merciful and good. When he saw how miserable Adam was, He promised he would send him a Redeemer, someone who would restore the Divine Life to man.

(In a low voice) This Redeemer, is the very Son of God, Our Lord Jesus-Christ. He came into the world to give us back the Divine Life, and this is why all new-born babies are taken to the church to be baptized, to be given a new heart and the life of God.

Now we are going to say 'Thank you' to God for sending Jesus to redeem us and we shall ask Him to help us do His will, despite our wicked desires to do what is wrong.

Prayer : Use very simple words. You can add an act of contrition :
« O God I am sorry for my sins because I love you.
Forgive me, help me not to do it again. »

Hymn : « Have mercy, O Lord, for we have sinned. »
« I put all my trust in You, my Lord,
« All my hope is Thy Mercy. »

2. All men are sinners, and so are we.

All men have in their hearts the desire to do what is wrong, what is hateful to God. This is what happened one day.

Once upon a time there lived a man who had many children — twelve, to be exact. This man's name was Jacob. He loved God with all his heart, and he had taught his children to love Him too. One of the twelve children was called Joseph and he was a very nice boy — such a good boy in fact, that instead of scolding him, his father had to reward him very often. Jacob was very fond of Joseph. Then his brothers said to themselves: « Father loves him better than he loves us. He is Papa's darling. It isn't fair. » And they got very jealous of him and said to one another: « Let's get rid of that boy, Joseph. It is his fault if Father no longer loves us as much as him. » They took care not to say this aloud as they knew it wasn't right. But they were spiteful and wicked in their hearts. And this is what they did.

They had gone out with their herds, one day. (They were shepherds), but Joseph had been left behind. Jacob sent him to

his brothers to take them some food. When they saw him approaching they fell into a rage: « Here is Papa's darling. We are going to get rid of him. » They realized how wicked this idea was, how God disliked it, but they were much too excited and furious to listen to God's voice. They were all for killing the boy. But fortunately one of them said to himself: « It isn't nice to kill one's brother. » So he said to the others: « We'd better not kill him but sell him to some merchants who will take him far away and in that way, his father won't see any more of him, and Father will love us best. » Consequently, Joseph was sold by his brothers, and he was taken away far from them. He never came back to his father, and Jacob grew very sad.

Joseph's brothers knew in their hearts how wicked it was to sell their own brother, but they did it all the same because they were jealous. They lost their happiness. They kept thinking of the wrong they had done; they were ashamed of themselves, just like us when we are naughty. For we can be naughty too, sometimes, with our brothers and sisters or with our friends.

But we know something Joseph's brothers did not know: We know that Jesus loves us and that he wants to forgive us our sins and change our hearts.

Let us ask God to purify our hearts so that they may be made beautiful once more and never again want to do what is wrong.

(A few moments silence)

(In a low voice): O God I am sorry for my sins, because I love You.

Hymn: « Have mercy O Lord for we have sinned. »

N.B. — This lesson is to be followed by two or three others with the object of bringing home to the children their own failings, their refusal to listen to the good inspirations of the Holy Ghost, in a word, of their sins. They must understand that they, too, are in need of salvation, that Jesus-Christ died for *them*, to change their heart and make it beautiful.

3. *The first announcement of the Passion.*

You remember of course the story of Joseph; and you know too that we ourselves are often naughty and unable to behave differently. Jesus however, comes to our assistance. Listen to what He has to say to us:

One day Jesus started off with his twelve friends, the twelve Apostles, for Jerusalem, the most important town of His country. On the way he called the twelve friends around Him. He looked

very grave and serious as if He were going to say something very important, — something like a secret. And He said to them: « My friends, we are going to Jerusalem, where I shall be seized by wicked men, made a prisoner, mocked, scourged and then nailed to a cross. But on the third day, I shall come to life again. »

His friends looked at each other as much as to say: That is out of the question. Then turning to Him: « No, no, Lord Jesus, » they said, You will *not* die. You must *not* let Yourself be taken. » But Jesus answered again: « I shall indeed give myself up, and let myself be put on the cross just because I love you very much; but the third day, I shall be alive again. »

Sadness overtook the friends and they said to themselves: « This cannot be, we know only too well the Lord loves us. He must not be put on a cross. » And they insisted: « You must not let Yourself be taken, Lord. »

However, Jesus repeated the same warning: « I *must* let myself be put on the cross. My Heavenly Father wants me to and I want to do whatever He wants. Then He will forgive men all their sins, (In a very low voice: And He was thinking of the sins of Joseph's brothers and of all our own sins) and your heart will once more be beautiful — and you will be the children of your Heavenly Father. Your heart will be made pure and I shall go to Heaven to prepare a place for you. So you must not be sad. »

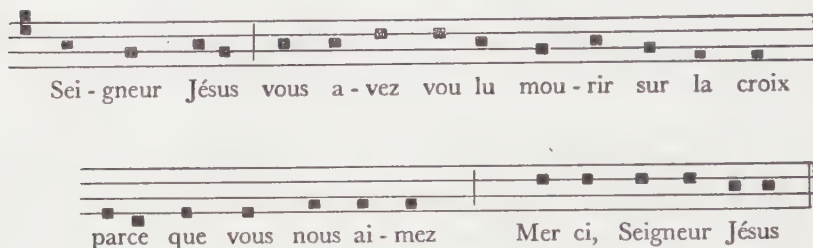
(Almost in a whisper): And what Our Lord said really did happen. He went to Jerusalem, was put to death on the cross and He came back to life, rising from the dead, all for us — because He loves us and wants to make our hearts beautiful and pure, so that we may be the children of His Heavenly Father. Now let us thank Him with all our heart:

« Dear Jesus, You gave Yourself up
To die upon the Cross
Because You love us,
So that we should be your loving friends
And our hearts full of a childlike love for our Heavenly Father. »

N.B. — This story should be repeated two or three times. The first account should be rather brief. The next day it should include the third announcement of the Passion.

Lastly, on the third day, a celebration might be prepared to bring the Crucifix into the class-room, putting it back on the wall with great solemnity, to be the rallying-point for all the children's devotions during Lent. This could be the procedure:

The Crucifix having been removed and taken away, the children go in procession in two rows to fetch it. One of the children is named as cross-bearer. He takes the lead and everyone sings :



4. *Jesus comes to redeem us but he asks us to do penance.*

One day as the Lord was on his way to Jerusalem, the capital of his country, the very day He had told his disciples about His death on the cross and His Resurrection, a woman came up to Him and kneeling at His feet, and bowing low, looked as if she had something to ask Him. So Jesus said: « What can I do for you ? » Then the woman said: « Please, my Lord, when you get to your kingdom, will You see that these my two sons, James and John, have two very good places. Could You manage to put one on Your right and the other on Your left ? »

Now, do you know what Jesus answered her ? « You don't know what you are asking for. You want to be very important. But to become very important you must first learn to suffer as I do. » Whereupon the other friends of Jesus got very angry with James and John: « We want to be the greatest too, the nearest to Jesus. » So Jesus spoke again saying: « So you want to be great... But remember that you must first suffer like me. Those who want to be great must learn to be the servants of others. If you want to have the first place in Heaven, you must be ready to help and serve others on earth and suffer as I do. »

(Almost in a whisper) What Our Lord said to His disciples, was meant for us, for me, for you as well. He is saying to us now: « If you want to be a great saint in Heaven, a great friend of God, you must be ready to live as Jesus lived, to suffer as He did, to serve your brethren as He did. » If we want to be with Him in Heaven, we must imitate His Life. Therefore, we must keep our eyes, the eyes of our soul, fixed on Him and try perseveringly and lovingly to do His will.

Prayer : Dear Jesus, whisper to us what You want us to do for you during Lent, so as to be a little more like You, and to share more fully in Your Life at Easter.

Silent pause: The spirit of Jesus, present in me, has given me a good idea. What about you ?

Hymn : « Vers Toi nous levons les yeux,
Vers Toi qui habites dans les cieux. »

5. *How to bring home to the young child the meaning of Lenten mortification.*

This happened during Lent in a family I know well ; a lovely large family : Daddy, Mummy and seven children. At the beginning of Lent, Daddy said to himself : « I love God, but I wish I could love Him better, I wish I could love Him more than anything else. During these forty days, I am going to ask Him to help me to love Him more and more. When I feel like smoking, I shall say : I am not going to smoke a cigarette now, to show You, my God, that I love You more than the pleasure of smoking. And each night I will put all the cigarettes I haven't smoked in a little basket, to offer them all to You at Easter. »

Mummy said to herself : « I love God, but I wish I could love Him better. I am going to turn my heart towards Him during Lent and ask Him to help me to love Him more than anything else. When I feel like buying a new bottle of scent, I won't buy it and I will say to God : « I love You more than the pleasure of using scent. And each night I will put in the basket the money I meant to spend on that scent, and You will get it all at Easter. » And so she did.

And the elder sister likewise : « I love God, but I wish I could love Him above all things. I am going to ask God to help me to love Him better during Lent. When I want to go to the cinema, I will say : « I love You better than films and I am going to prove it, dear Lord, by deciding *not* to go to the cinema. At night, I will put into the basket the money for my seat at the cinema and I will offer it all to You at Easter. » And she did as she had decided.

The younger children followed in these footsteps. If they wanted sweets or a new toy, what do you think they said ? In the evening, they would put their offerings into the basket. They all offered it to Our Lord at Easter, that is, to a poor family, for as Christ said : « What you do unto others, is done to Me. » They felt very happy

and full of joy because Jesus had changed their hearts during Lent ; the Life of Christ had increased within them and they were more and more like Him.

That family was a happy one. Perhaps we could try to be as happy as they were, if each one of us asks Jesus to increase His love in his heart.

(In a very low voice) Let us ask the Spirit of Jesus, living in us, to give us good ideas.

Silent pause.

Prayer : Lord Jesus behold us before you in our nothingness
We beg pardon from the bottom of our hearts
We bring you this day's offering
Deing to accept it O Lord our God
We offer it to you in union with Jesus who offered you
The great Sacrifice of the Cross.

The following days the Mistress and the children could put their Lenten offerings in a basket, unless the majority of the families can be persuaded to do it at home — which is highly preferable.

6. *Lent, a time of purification and resurrection : Symbolism of the water.*

This is a series of talks leading up to the following idea :

1) The Holy Water that we make use of, is the sign that God purifies our souls.

2) Baptismal water purifies my soul and gives me a new life, the very Life of Christ.

1) *Administration of the water.*

We must create an atmosphere of expectant silence.

A beautiful glass jug full of very clear water and a transparent glass bowl could be brought in with some solemnity.

The water is slowly poured into the bowl, silence still reigning.

If it is sunny, it could be made to sparkle in the light, while the children are invited to touch and taste the water so as to increase their feeling of admiration.

From time to time the silence can be broken by a few comments such as :

- Water sings.
- Water shines in the sun.
- Water is a beautiful thing.
- Water is transparent.
- Water is fresh.
- Water praises God.

Little Peter loved sitting all alone by the river, listening to the bubbling of the clear water as it seemed to wash the pebbles. He would plunge his hands and even his feet into it, and sing with the water.

Listen again... (the water is poured out again into the bowl).

Bible Reading (Bible on the table, between two candles).

In the Book written by God a friend of God tells us something about water (Job).

One day, God said to one of his friends :

‘ Job, do you know where rain comes from ?

Is it a man who makes it rain ?

When the earth is dry, is it you who gives orders to the clouds ?

And do the waters in the sky obey you ? ’

Job replied :

‘ It is You, Lord. I know You can do anything. ’

It is the Lord who gives us the cool clear water. Water is God’s servant, it praises Him. Let us join in praising God.

Hymn : Bless the Lord, they should, all things the Lord has made.

Bless Him, they should, each drop of rain and moisture,
and morning dew.

Bless Him, they should, flowing fountains, seas and rivers.

Bless Him, they should, all the waters above the heavens,
and praise Him and extol His name for ever.

2) *Water is necessary to Life.*

A few remarks could be made here, drawn from the examples of fish and sea animals :

- fish were born in the water,
- the eggs were laid under the water,
- water gave them life,
- fish breathe in the water,

— they find their food in the water,
 — water is their normal home,
 — and they feel happy in it.

The next day, the children's attention could again be drawn to the conclusions arrived at, the allusions to the animals being there only as a stepping stone to the religious plane. This is brought about by a reading (from Tertullian) :

We are God's little fishes,
 And I was born twice over,
 The first time into Mammy's arms,
 And the second time, in the waters of Holy Baptism.
 I was made a child of God.
 I am plunged in the waters of His Love.

(Silent pause — in a low voice :)

A little baby brother was born in Stephen's family last Tuesday. But Baby Peter was born a second time on Sunday when he was baptized. He then became a Child of God.

Our Lord once said to a woman who was drawing water from a well: « Anyone who drinks such water as this will be thirsty again afterwards ; the man who drinks the water I give him will not know thirst any more. The water I give him will be a spring of water within him, that flows continually. »

(In a low voice) :

Jesus was talking about the water of Baptism which gives the everlasting life of God to our soul for ever.

(Pause)

Hymn: Glory be to God who made us His children on the day of our Baptism.

3) *Water purifies.*

For several days, the children have been washing the doll's clothes and little cups and saucers. Today, these clean objects have all been put on a table, together with two pieces of rock-crystal, one of which is transparent, the other one soiled with earth.

The children will admire the clear piece of crystal and it will be easy to make them want to clean the other piece. Then explain to them that water will help to give it back its beauty and transparency.

Pure clean water is cleansing and makes us clean. The children should be made to appreciate this, as the process of cleansing the rock-crystal goes on.

Bible reading:

God said to His friends :

‘ I will sprinkle on you purifying waters, and you will
become clean,
I will cleanse your souls,
I will blot out your sins,
And you will be my children,
And I will be your God. ’

(In a low voice) :

God is looking down on us, now each of us, one by one : Johnnie, Paul, Michael,... just as we looked at the piece of rock crystal.

Perhaps He thinks we are not beautiful enough. Perhaps He thinks we are not nice enough with our friends, or truthful enough in what we say. We will ask Him to wash our souls to make them whiter than snow.

(The Mistress takes a holy water stoup) :

‘ Look : I take some holy water with my finger, I make the sign of the Cross and I say : ‘ Wash me, and I shall be whiter than snow. ’

(The Mistress does what she has said, slowly and reverently.)

Now we are going to the Chapel, where God is waiting for us. He will look down on us. We must be pure. Each will take some holy water and make the Sign of the Cross, saying : « Wash me and I shall be whiter than snow. »

Procession to the Chapel. Holy water ceremony at the door. Each child takes a little holy water and makes the Sign of the Cross, repeating clearly : « Wash me, and I shall be whiter than snow. »

When the children have lined up in front of the altar, make them say : « Jesus, You have purified my soul with the water of my Baptism. Thank you, Lord. »

Hymn: The Lord has done marvels for me. You are now living in me — Thank you, dear Lord.

During this time of Lent, make my heart ever more pure.

4) The next day, at the end of the lesson, the same gesture is repeated. The Mistress insists again: Our Lord Jesus-Christ wants our souls to be beautiful. They were like that after Baptism. But sometimes we are naughty and then our souls lose some of their beauty. We must ask Jesus to make our hearts ever more beautiful.

During Lent and until Easter, a holy water stoup will be placed in the class-room and each morning, we shall sign ourselves with the Sign of the Cross, using holy water, asking God to purify our souls: « Wash me and I shall be whiter than snow. » This we shall do until Easter, and God will certainly listen to our prayer and do as we ask Him.

Forming a Moral Conscience in the Very Young Child

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« How many souls would become really holy if, from the very beginning, they were set on the right path. » This sentence taken from the *Story of a Soul* makes us realize the importance of the first moral formation.

In the following pages we will envisage three stages of this formation: *the first option* which should normally coincide with arrival at the age of reason, *the initiation to the law of Jesus*, *the awakening to the sense of sin and preparation for Confession*.

I. THE FIRST OPTION

« The child who begins to have the use of reason can very well for a time avoid all the other mortal sins, but he is not exempt from the sin of omission..., if he does not turn towards God as soon as he is capable of it. The end being the primary aim of the intention, the first thing a man must do as soon as he has discernment, is to think of himself and know how to ordain all things as to an end. That is why at this time of his life he is subject to the obligation of the positive divine precept by which Our Lord declares: « Turn to Me and I will turn towards you. » (St. Thomas, *Summa Theologica*, I^a II^{ae}, Qu. 89, art. 6, ad 3).

This passage from St. Thomas' *Summa* seems to establish a close correlation between the age of reason, the knowledge of God and the first moral option. These three occurrences are usually closely linked together.

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The Age of Reason and the Discovery of God.

A child is said to have attained the age of reason when he becomes interiorly capable of forming an opinion ; of attaining to the objective reality ; of facing up to an extraneous thing, to another existence. At this moment he transcends the elementary stage in which he referred all things to himself, when the outside world was only perceived in terms of his egocentrism. This new capacity to objectify what he knows makes the child cross the limit between two worlds : he steps out of the world of semblance in which things are only satellites of himself, to the world of realities where things really are... that is to say where they refer to the essence of being. Whether we will or not, it is God who is here implicitly and explicitly affirmed. Christian educators should endeavour to bring the discovery of the living God to coincide with the discovery of a world which truly exists, that is to say, which is linked to the Absolute. Those educators who do not take the trouble to help the child to clear this obstacle risk letting him go astray. For if God does not appear from the very start as He in whom all things are, He will appear eventually as one reality among others, or rather as a phantom among realities.

This is how we would wish this first step towards objective knowledge to be taken : through the gradual awakening of the child's admiration, respect and love for the outside world, the world of persons and of things (it is easy to see how educators can foster these dispositions) ; that (helped and encouraged by educators) he should sense the wonder, the worthiness and the amiability of God beyond and above all these. We therefore would wish that the early part of this period when the child has — at least intermittently — the use of his reason, his attitude in face of the reality of the world should not be just a cold-blooded one, but that the fervour of his admiration, his profound respect and enthusiasm should lead him beyond these visible things to the invisible God.

To reveal God to the child through his first occasions for marveling and through his first loves, appears to us to be the ideal way of beginning the age of reason.

We mentioned earlier the danger of disassociating the revelation of God with the first affirmation of the world. What happens when this unfortunately occurs ? The child will be led to separate the two attitudes, the one which places him in front of the visible world with its apparently indubitable and solid reality, and the other confronting him with another reality established in more misty regions and perhaps in the land of dreams, God.

If we insist on the importance there is in associating a first personal and conscious contact with the visible world and the discovery of God, we avoid the risk of presenting God in a manner which would make Him an epiphenomenon of the world. God, whose majesty is reflected in visible realities will immediately be strongly asserted as He who exists of Himself, above all other existence. This truth will be perceived by the child when we invite him to place himself before God in adoration and prayer.

Discovery of God and First Moral Option.

God is not something one can look at, even with feelings of wonder and joy. He is someone to be welcomed and to whom one gives oneself. God reveals Himself through the gift of Himself and this gift supposes a good reception. To speak of God without — at the same time — helping the child to turn to Him with the first dawn of liberty is to give a wrong idea of God.

In what consists this first act of the child's will. Not in any clear and definitely conscious decision, but in an orientation which gives — at least on occasions — a religious value to the child's every day actions. For instance, when obeying his parents, he will realize that he is obeying God and he will do it in all sincerity.

When Does this Event Take Place ?

What is the actual age of reason ? It is often said to be the age of seven, because this is the time when the child becomes capable of expressing reasonable opinions. Whatever the defects of his manner of speaking during the preceding years, we think that, in the best of cases a child of two and a half or three years can, intermitently at least, then more often and finally continuously, have access to sentiments of admiration and respect for persons and things, and beyond these arrive at an elementary but genuine knowledge of God.

The opinion held by a number of educators who say that the little child before the age of seven, and even of ten, has not enough moral freedom to merit or to sin, is justified by considerations on the as yet undeveloped state of the child's faculties. Many educators think that, during this period, the child's religious life becomes effective and expands by taking part in that of the parents. When using this expression they appear to deny any personal value in the child's religion. On this matter we would make the following two remarks. The first is that even adults are, more often, very strongly influenced by their surroundings as regards their behaviour, but

this can nevertheless become part of their personal liberty. The second is that, if the psychological contexts of human actions are very different, the infusion of divine grace and the exercise of an authentic liberty can accommodate itself to extremely immature faculties. Actually, the exercise of freedom consists in the absolute ratification of a formulated choice, perhaps with the dimmest lights and in great interior confusion. Grace can insinuate itself through all these obstacles.

The interior vision of the little child can be very clear and simple and the « yes » of his answers to the calls of God can be as whole-hearted as those which emanate from the more developed conscience of an adult. His options, however much they may be due to the influence of his parents, are none the less his own.

The lives of saints and many autobiographies bear witness to the precociousness of the soul's dialogue with God: We note that a total consecration to Our Lord sometimes occurs between the ages of four to six. From the time she was three years old, saint Theresa of Lisieux was entirely docile to God. Anne de Guigné was converted at the age of four. When she was five, saint Gertrude consecrated herself to God. Jesus showed himself to saint Catherine of Sienna aged six. At the same age Peter Favre experienced the gifts of grace and the Lord manifested himself to him as the « Spouse of his soul. » Many other instances either among the canonized saints or among the « middle classes » of sanctity are easily to hand.

Once again we will refer to saint Thomas. After having demonstrated that the sacrament of Confirmation brings us to the stage of spiritual maturity, the saint remarks that the soul, « sheltered from the vicissitudes of the corporal age can receive the perfection of the spiritual age at the time of youth and even of childhood » (II^a II^{ae}, q. 72, art. 8, c.). Further on, he adds more explicitly : « As has been stated, corporal age does not harm the soul, so much so that children themselves can receive the perfection of the spiritual age of which Wisdom says: « An honorable old age is not that given by a long life ; it is not measured by the number of years. » It is thus that so many children endowed with strength by the Holy Spirit, have fought the good fight of Christ courageously and unto the shedding of blood. » (*Ibid.*, ad 2).

The Role of Educators at this Stage.

It is a delicate matter to help anyone to accomplish an act of free will. If too much pressure is borne on him, there is no freedom left. If one remains aloof, the necessary support is lacking. It is especially the mother who should accompany the little child in his

first meetings with God and let the dialogue take place. The important thing is to set the child on the right road: to show the great and most loving God and bring the child to marvel in the joy of His presence; for the attitude of praise is the child's most suitable one as it should remain the fundamental attitude of the adult.

One cannot insist too much that parents should avoid complications and dross in the first religious education, as these run the risk of contaminating and clouding over the simplicity and purity of the first turning towards God and the first gift of oneself to God. The pictures which clutter up and amuse or worry the child without enlightening him on essential matters must be put away, as also those superficial sentiments or too violent or tender emotions, those many and difficult notions which act as a screen and prevent the child from reaching to the pure depth of the mystery, filling the mind and confusing it.

Parents will also see that the child, when at prayer, is given the opportunity of silent contacts with Our Lord.

The Importance of the First Option.

Alluding to the text from saint Thomas we have just quoted, J. Maritain insists on the importance of the first option made during the earliest years: « the importance of those options which control their existence (of adults) and which they have perhaps forgotten, have more often than not been decided in that world (the world of childhood)... And each time a man takes himself once more in hand to deliberate on his ultimate end and choose his destiny, he recovers in some ways the unconditional departures of childhood. » (Quoted by Maritain, *Du régime temporel et de la liberté*, from R. P. Bruno de Jésus-Marie in *L'Enfant et la voie d'enfance*, Études Carmélitaines, April 1934, p. 71).

II. INITIATION TO THE LAW OF JESUS

Beginning with a first adherence to God, probably very limited in its explicit content, but perhaps extremely tenacious in its elemental simplicity, the moral and spiritual life of the child will develop itself. These two adjectives « moral » and « spiritual » complete each other, the child's behaviour will be morally good, that is to say orientated towards his last end, in the measure in which he develops a spiritual life within himself through attention and docility to the Spirit.

By this we mean that morally the child will be upheld by his religious life. From his very earliest years, the young Christian will find his right place in the religious world: face to face with the Father who calls him, led by Jesus-Christ, his Saviour, Master and Guide, transformed, enlightened and inhabited interiorly by the Holy Spirit, in union with the great family of the Church. His moral personality will take shape following this plan. The educator will therefore endeavour to bring the child to «live» the four relationships just enumerated, that is to say, to turn with love to the Father, to let himself be guided by Jesus Christ, to be attentive to the interior words of the Holy Spirit, to practice charity towards his neighbour. It is from these basic elements that the child's moral behaviour within the Christian perspective will take root and develop.

The moral conscience of the child will gradually become richer as he is taught to become more attentive to two influences: the enlightening presence of the Holy Spirit and the teaching of Jesus Christ; these two depend on each other.

When the occasion occurs, especially at the time of evening prayer, Mother should suggest that the child lowers his eyes, crosses his hands on his breast and listens to the suggestions of the Spirit. The child must be told that he will not hear anything but that if he remains thus for a few moments, silently attentive to God, he will better understand how he can please Him and have more courage to do his duty.

Mother will also tell her child that Jesus has explained how we should do the will of His Father. The teaching of Jesus can be summarized under three main headings for the young child:

- to turn entirely towards God (love Him with all our heart);
- to be brotherly towards everyone (love our neighbour);
- to have a pure and detached heart (blessed are the poor... self-denial).

There will perhaps be some surprise at this last point. Some people think that the lesson of the Beatitudes is beyond the small child's spiritual capacity. On the contrary, we think that it is in perfect accord with the spirit of childhood and that little ones, at an age which has not as yet fallen a victim to the lure of earthly goods, are ready to hear the lesson of detachment of the Sermon on the Mount, and to seek God.

III. AWAKENING TO SIN AND PREPARATION FOR CONFESSION

The first confession is not improvised. It isn't enough to prepare it two or three weeks beforehand, the conscience must be patiently trained over the two or three preceding years.

The awakening of the child to the sense of sin presupposes two conditions:

— that the knowledge of the all-holy and loving God be well implanted in the heart ;

— that the child should turn whole-heartedly towards God.

Then only will the child learn that :

— we can, unfortunately, turn away from God and say « no » to Him ;

— but that God always seeks us to bring us back to Himself.

The parable of the lost sheep will probably best serve to give this first teaching on sin its concrete form. Little ones appreciate its imagery. It reveals Our Lord's tenderness and His solicitude. Sin is here shown as something capricious, a lack of docility ; the punishment for sin becomes identical with sorrow at being separated from Jesus and from the brethren.

How will the educator help the child to discover his sins ?

The education to sincerity and perspicacity of conscience which should begin around the ages of four or five and lead up to the first Confession when the child is about seven, will perhaps have an influence on the rest of his life. The fact that so many adults are full of illusions about themselves, and, while discerning superficial faults never realize certain basic deviations, might well be due to a bad start in early childhood.

Many adults only examine their consciences very superficially. They have in mind a list of typical faults and consider whether any actions of this nature have been committed ; but there are many deviations or faults, less easy to discern, which do not come under the list.

To teach a child to examine his conscience according to a ready-made list of faults is useful but not sufficient.

Other grown-ups (sometimes even the same ones) examine « what their conscience reproaches them. » This form of discernment is very subjective and inadequate and leads to many illusions.

What is the origin of this ?

There are several causes. We would point out two :

— a moral education combined with an education leading to

« spiritual comfort » by which the child is taught to avoid all those things which contradict a certain established order. All that leads to conformity is counted as good and conscience does not reproach itself with anything ;

— an education of the conscience which has suffered from exaggerated intervention by parents and educators. The child's examination of conscience being reduced to listening to the following verdicts : « You were naughty on such and such an occasion... disobedient at such a time. » Gradually the conscience becomes atrophied and the child ends by considering as wrong those acts which incur the displeasure of the educator. Whatever does not fall into this category is good : « My conscience does not reproach me with anything. »

It must be admitted that self-knowledge is really very difficult, for it is precisely the main deviations which are deepest rooted, those which hold us in their grip and are practically part of our self. And certainly, it is not easy to consider oneself objectively.

What is to be done ? There is only one remedy : to see ourselves as God sees us and according to His rules of conduct.

How can this be achieved ?

— By an atmosphere of silence, of recollection before God, of humility and prayer before Him ; - - by meditating on His words, His commandments and His Beatitudes.

After that a mere look on oneself will bring out the contrast ; we will become fully aware of how far we are from what God would have us be ; and yet this will not give rise to bitterness or despair, because we will see it in God who is all-merciful and forgiving.

Little children should be led along these lines.

The methods we have referred to previously should not be neglected but used with discernment : ready-made examinations of conscience and an occasional word to the child regarding some point or other which has been noticed, but always with the utmost discretion. Above all, it will be useful to remind the child of some particular words of Jesus or a gospel invitation, adding : « Let us shut our eyes for a minute and ask ourselves if we have understood this word properly, if we have done all we could to put it into practice. » For instance, « Jesus has said : Blessed are the poor... Haven't we been rather mean with our toys, not letting our little friends play with them ? »

The examination of conscience will therefore chiefly consist in considering the words of Jesus and recollecting oneself in the presence of God, taking its normal place in the prayer life of the child. In this way we lead him on to the first confession.

It is very desirable that this event, which is an important turning point in the religious life of the child, should not be left to the sole direction of the Mother. A conversation with his Father will help the child to realize the gravity of the act he is about to accomplish and introduce him into the adult circle.

During the preparation, particular stress will be made on the following points:

— God always loves us ; He waits for us always because we are His beloved children and He wants us to be near Him.

— It is such happiness once more to be united to God even if one has strayed a little way off.

— The priest takes the place of Jesus ; he will not scold us ; he will not reveal anything we have said to him ; he will be happy to bestow on us the forgiveness of Jesus.

Finally, the attention of the child should not be overburdened with complicated texts or ceremonies at the time of confession. This must be avoided otherwise he will not be able to attend to the interior realities. The act of contrition itself is very liable to become a stumbling-block. It can engross the child to the extent of harming his freedom of soul. Therefore the child must be taught a very simple act of contrition, for instance: My God forgive me my sins, help me not to sin again.

Regarding the examination of conscience which takes place just before confession, we would refer to the previous remarks in this article. However, we here encounter a new and great difficulty. Up to now it was sufficient for the child to turn to God in his heart without any need to accuse himself outwardly. But this is not the case when making his first confession. How will the child formulate his sins ? His mind is unaccustomed to clearly perceive those realities he vaguely senses and his language is elementary. If the confessor is particular on this point, if he wishes to hear *fine confessions*, the child will manage somehow by choosing haphazardly a few innocent sins ready set-out in the lists of examination of conscience. But this is the beginning of a very bad habit. Wouldn't it be far better for him to say, in his own awkward way, what he really sees in himself ? The priest will perhaps not be able to make it out entirely, but he should not worry too much about that if he can discern the accent of sincerity and truth which is worth far more than all the same old stories expressed in beautiful language.

Conclusion.

To illustrate the last mentioned point and, more generally, the whole of the proposals made in this article, we would relate the

perfectly true story of what happened to a little girl of about 3. She lived in the country and, when playing in the vicinity of the farm near her parents' home, she used to wear a pair of clogs. One day, an aunt of hers who lived in town arrived quite unexpectedly, and her mother called the little girl who was just then playing with the children of the farmhouse. This gave rise to a major interior experience for this child, although the exterior occasion was so insignificant. The thought went through her mind: rather than go at once in answer to her mother's call, shouldn't she rather go and take off the clogs and put on her pretty shoes? For the first time in her life, it would seem, the child realized the fact that there was a struggle, the alternative of which was on the one hand the satisfaction of a small personal vanity, and on the other the accomplishment of an act of prompt obedience to her mother... or rather to God; for, at that moment, as never before, she knew that she must choose between herself and God.

The outward circumstances of this little intimate drama are practically nil, and yet this minute was a turning point of great importance in a human life. Through choosing at that moment to obey promptly, the child made her first contact with God. She had been told about it before, but it was then that she realized that God is living and that she must do His will.

Let us suppose that the little girl had given way to herself; that she had preferred her own will to what she knew was God's will. No doubt she would have committed a small sin and if she had been taken to confession round about that time she would probably have told the priest that she had wanted to show her pretty shoes to her aunt; she might not have been capable of classifying this act within the category of « vanity » or « disobedience. » Probably, the priest would not have understood what it was about. And yet if he had wished to insist and clarify the situation, would he have succeeded in appeasing and enlightening rather than in creating unrest? Those confessions which are outwardly perfect are not necessarily the best.

We often think that the sins or the virtuous acts of grown-ups are more serious matters than the bagatelles of childhood. To me they seem at times to be far more childish. The difference between the content of the options of a child or those of an adult is a small thing compared with the real similitude of the choice itself.

Within the context of a rudimentary psychology, the child can make his option for the absolute... if he is encouraged to turn towards Him who is the Beginning and the End.

Retreat in Preparation for the “ Solemn Communion ” as Envisaged in a Parish

by C. FERRIÈRE and M. MISONNE

I. DIRECTIONS FOR THE PROGRAMME AND ORGANIZATION

by C. FERRIÈRE

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It is peculiarly difficult to organize a retreat for a group of sixty, eighty, and even ninety children in preparation for that occasion which is variously described as « Profession of Faith » by the clergy, « Solemn Communion » by the shops, and simply « Communion » by their families. Rarely is it their « First Communion » ; more often it is their last.

Except in some exceptional cases, the children's attitude during these days of so-called recollection speaks volumes for the atmosphere which, nine times out of ten, exists at home.

In fact, it is less a question of a retreat than of a supreme effort to start these children off on a life of faith which those among whom they live either reject or know nothing about.

I have to add that the seven parishes I had occasion to deal with in this connection presented seven different cases. In one, the liturgical life was very much alive, the early catechism instruction was fundamentally biblical... the problem lay in finding something the children did not already know. Here, where the atmosphere was particularly favourable, it was really a question of suggesting practical applications for daily life. Elsewhere the liturgy was quite dead. The minimum of singing required for a living celebration of the Mass had to be made the subject of a special singing practice and catechism lesson. Between these two extremes I came across

1. See biographical note in « Lumen Vitae », XIV (1959), No. 1, p. 49. — Address : « Les Rameaux », Ottignies, BELGIUM.

all the intermediate stages and with this extra difficulty, that even within the limits of one parish there were on the one hand the children who had only attended the Parish Catechism classes, and on the other those who had been to the Catholic school, or sometimes came from two very different Catholic schools.

Faced with such complex data as this, I have come to the conclusion that the subject matter of a retreat for these children should be centred not so much on the past as on a future which is common to all. In practice I have always asked the priest to tell me what hymn would be sung at the Communion of the Mass of the day — and I have taken the theme of this hymn as the theme of the whole retreat. This practice has fully succeeded on the two occasions when perfect collaboration with the preachers has made possible a complete co-ordination of activity.

Every half-day, then, took the form of a « celebration » of some Christian theme. In this half-day everything was made to converge on the same key-idea : commentaries and hymns at Mass, sermons, religious songs and semi-religious ones (such as those of Père Cognac and Père Duval), activities (drawing and painting), and even the practising of movements.

Any fairly long hymn which provides sufficient material can be used as a basis for the retreat. We give here an example of some developments from the verses of « J'ai reçu le Dieu Vivant » (« I have received the Living God »). The first six verses have provided the matter for the six half-days of most of the children's retreats I have organized.

Before describing the plans given to each auxiliary catechist before the retreat begins, a word must be said about one essential element of the work — its organization.

Children of eleven or twelve are still at an age which needs family life. In early Christian times there were no « catechism classes » because the normal unit was the family. I am more and more of the opinion that catechists are being called upon to make up for what is lacking in family life. If it is to be really « kerygmatic » children's catechism instruction should, I think, be as « maternal » as possible. This implies putting children of different ages in groups of about eight or ten. Ten should be the maximum. It would mean in many parishes that there would have to be « Catechist-mothers » (or « Catechist-fathers ») who would be willing to care for, over a long period (several hours a week for two years), those children who are « abandoned » from a religious point of view. Such « adoptions » should normally be permanent, replacing and improving on the former « catechism-continuation classes, » and the

catechists would eventually become the children's god-parents at Confirmation.

Such a development would take time as adults who wished to volunteer for this spiritual motherhood or fatherhood would need much preliminary formation (in doctrine, biblical studies, in the liturgy and in teaching methods).

What has seemed to me especially interesting in this particular kind of retreat for the « Solemn Communion » is that it very quickly gives us an idea of what such a form of catechesis could become.

In these retreats, in fact, as the work is done in teams and under the one inspiration, there is no danger in calling on very inexperienced catechists, so long as one of them has the training and experience necessary to guide the whole group. I have always found enough willing helpers for there to be one adult acting as mother for three days, or, if you prefer, as « shepherdess » of these little flocks of eight or nine sheep confided to her care (it is understood of course that the children are divided into small groups for the retreat).

These learner-catechists undertake a difficult task, but only for three days. And this experience, though begun rather fearfully and carried on in spite of fatigue, has often awakened in the experimenters a desire to continue. Several now regular pupils of the Catechetical centre at Ottignies began this work with no intention of going on with it.

What is the work these « shepherdesses » do ? The children, who are assembled all together four or five times a day for Mass, the instructions, some office or other, or a singing practice are for the rest of the time in their charge. It is their task to make the children reflect on what they have heard, deepen their knowledge, talk, draw, paint, explore the missal and the Bible, have meals together and play round their table which is the headquarters of each little group. This arrangement brings a happy atmosphere of peace and familiarity to the retreat. It has happened more than once that one of the catechists has said to me the following week, « I feel as though I have made a retreat myself. » The children remain what children always are : excitable and fidgety. But how many have said to me, « We'd like to do that all the year round, Miss. » And how many times a wonderfully correct and beautiful answer has come to compensate for those annoying paint-brushes that lose their hairs and the water which will always spill out of the pots.

As many tables are needed as there are groups. But four groups can be arranged in the four corners of quite a large room, so long as the catechists have previously come to some agreement. In which

case, certain things can be done at the same time at all four tables as, for example, listening to a gramophone record or to a more important commentary. This also allows the more experienced catechists or those who have more natural authority to remain in charge of the less experienced. Care should be taken to place one capable person in each room.

Every evening, when the children have gone home, the catechists meet together to prepare the following day point by point. The greatest care must be given to these practical details for any flaw in the organization would make such a system intolerable. Lived as it is in an atmosphere of the liberty of the children of God (discipline naturally free as in a family, with nothing regimented about it), such a retreat requires an exact programme and a full time-table.

We give here some suggestions based on the hymn D.29. Let us note that D.6, D.8, E.18, F.48, I.20, T. 1, and others also lend themselves easily to similar treatment.¹

J'AI REÇU LE DIEU VIVANT
ET MON CŒUR EST PLEIN DE JOIE
(Hymn D.29)

(I have received the Living God
and my heart is full of joy)

- (1) Il m'a dit : Je suis le Pain préparé pour vous nourrir
Celui qui me mangera ne peut craindre de mourir.
(He has said : I am the Bread given to be your food
He who eats me shall have no fear of death.)

Gospel :	<i>The Bread of Life</i>	John VI, 22 etc.
Old Testament :	Manna (Exodus XVI, 4)	(our daily bread)
The Living Church :	Celebration of the Eucharist	
	Luke XXII, 19 etc., and I Cor. XI, 17-29	
Missal :	Words of Consecration	
	The Gospel for the Feast of the Holy Eucharist	
	(Maundy Thursday) relates the Washing of the feet	
	(hence : Communion = the sacrament of the love of	
	God <i>and</i> the sacrament of love of one another).	

-
1. D 29 = I have received the Living God (8 short verses).
 D 6 = You are my shepherd (6 verses).
 D 8 = We are to eat together (7 verses).
 E 18 = The people of God (3 long verses).
 F 48 = Shepherds, what have you seen? (5 verses).
 I 20 = Awaken, thou who sleepest (8 verses).
 T 1 = Send your messengers (11 verses).

- Hymn : « Aimons-nous les uns les autres » (fiches D. 1)
(Let us love one another)
« *Nourris du même pain, vivons d'un même amour* »
(Fed with the same bread, let us live with the same love)
- Drawing : The Last Supper (possibly suggesting the Washing of the feet, basin, towel : Manna in the background)¹
- Exercise : Make them look for the words of Consecration in their missals and copy them out on the left hand page of their sketch-books. Make them also write down the hymn : Aimons-nous (Let us love one another) underneath the Last Supper. Make them read over again John VI, 22 and write out their favourite verse (left page)
- (2) Il m'a dit : Je suis le Cep loin duquel rien ne mûrit,
Celui qui s'attache à Moi portera beaucoup de fruit.
He has said : « I am the true vine... The branch that does not live on in the vine can yield no fruit of itself... if a man lives on in Me... he will yield abundant fruit. »
- Gospel : *The True Vine*, John 15, 1-18 (Theme of the Church)
- Old Testament : My friend had a vineyard (Isaïas 5, 1-4)
- The Living Church : Baptism (« lives on in Me »)
Confirmation (to « yield abundant fruit »)
Missal : The introductory psalm (« why hast thou cast me off... bring me safe... and I will go up to the altar of God, the giver of triumphant happiness, etc.)
« Our help is in the name of the Lord. »
Then : Confiteor... to the whole Vine !
Then : Dominus vobiscum : The Lord is *with* you, etc.
Story of one « truly-attached » : St. Paul (Cocagnae)
His refrain « The Lord is with me... He holds my hand and I have His Faith » : to be connected with the picture of the branch held by the vine-stock.
- Song : I will go (= Introductory psalm) (Card A 1)
- Record : The Lord is with me... (draw attention to the words)
- Writing : (Christian name) : I was baptized at ... in ... 19...
- Drawing or Sticking of picture : The Vine.

1. The drawing will all be carried out in water colour, without any previous use of pencil. Children (and sometimes inexperienced catechists) jib a little at this. They are afraid of spoiling their paper. But if they accept the risk, they are always amazed : their drawings possess a style, grandeur and freedom whose worth they cannot help but perceive.

- Left-hand page : Words of the song « The Lord is with me » (chorus from Cocagnac as quoted above)
(to be entitled : song of Faith)
- Homework : Look up and transcribe a sentence having the same meaning taking it from the beginning of the Mass.
- (3) Il m'a dit : Je suis la Vie et ma Croix détruit la Mort,
Celui qui demeure en Moi reste membre de mon corps.
He has said : I am the life and My Cross destroys death.
He who dwells in me remains a member of My Body.
- Gospel : The *hope* of the Good Thief who was baptized through the Cross (Luke 23, 39-40)
- Old Testament : The Red Sea, etc.
- The Living Church : *Baptism* (which « destroys death » and makes us *pass* from death to life)
— death = the rigidity of sin
— return to the vine = confession
- Baptism : baptistry = Holy-Water stoop : sign of the cross with holy water = recall of this *Passage*.
- Hymn : The Lord is my shepherd (underline : « I will fear no evil » and « my home is the house of the Lord » (this will be sung on entering the church, at the second Mass)
- Sacred Song : Towards thee, Promised Land (E 18)
- Record : When Jesus was dying on Calvary (Card H 19 of Glory to the Lord)
- Drawing : Calvary (+ the silhouette of a baptized person)
Through my baptism I am dead and risen in Christ.
- Record : O Lord, my friend... (Fr. Duval)
- Homework : draw attention to the words of hope (« *with Thee I will go without fear to the end of the way* »).
- (4) Il m'a dit : Je suis la Voie et mon Père vous attend,
Celui qui suivra mes pas verra mon avènement.
He has said : I am the Way and My Father awaits you.
He who will follow in my footsteps will see my coming.
- Gospel : Parable of the Prodigal Son (Luke 15, 11-32)
After a little while you will see Me again... (John 16, 16-20)
I am the Way, the Truth... (John 14, 1-15)
- Old Testament : Osée 2, 16-25
- The Living Church : Confession ; (each confession is a foretaste of the Coming of the Lord, He returns to us while awaiting His Last Advent)
- Hymn : I will go forward (Card A 1)
- Record : The Lord will come back (« ... the Coming of the Lord »)

Drawing : Keep your lamp alight + confessional + Prodigal Son.

Homework : Look up in St. John sentences on the lighted lamp and make a note of one or other of them.
« Lamps burning » ; Luke 12, 35.

(5) Il m'a dit : Je suis le Jour au milieu de votre nuit,
Celui qui sait m'accueillir est guidé par Mon Esprit.
(He has said : I am the Light in the midst of your night,
He who welcomes Me is guided by my Spirit.)

Gospel : The man born blind made able to see the *Light* (John IX)

Old Testament : The pillar of fire, Moses, the « glory » of Yahweh.

The Living Church : Baptism (opens our eyes to the light of God)
Confession (cures us of our blindness)

Song : Si tu t'en vas à la Fontaine. (Père Cocagnac)
(If you go to the Fountain)

Record : Si tu t'en vas à la Fontaine...

Exercise : A small paschal candle (one of the children might still have one). Remind them of how it was lit (all from the one candle which represented Christ). Make them each light a candle from the small paschal candle and find the meaning of this gesture (all comes from Christ). Remind them of the ceremonies of light at the beginning of the office of the Easter Vigil.

Drawing : A scene from the story of the man born blind. Make them write out the refrain of « Si tu t'en vas à la Fontaine » and say why « Fountain » is written with a capital F and not a small one. Explain to them that this is a song for Confession and make them understand why. (To explain the « joy » of confession, call to mind the father's joy in the story of the Prodigal Son, the feast, the best garments.)

(6) Il m'a dit : Je suis l'amour qui peut seul tout rassembler,
Celui qui m'a découvert Me reçoit pour Me donner.
(He has said : I am the Love who alone can unite all,
He who has found Me, receives Me to give Me.)

Gospel : John XVII (portions) : That they may be **one**.

Old Testament : Babel (every man for himself. The world without God).

The Living Church : The Eucharistic Meal : meeting together of brothers who meet together in joy before going to take that joy to others.

Read Acts of the Apostles II, 42-47.

Singing : Aimons-nous les uns les autres (fiche D.1)

(Let us love one another)

Le ciel est rouge (The sky is red) (Duval III)

or

Sous l'habit du mendiant (Under the guise of a beggar) (H. 19)

Activities :

It is Confession time ; Show the link between Confession and Love. To go to Confession is to re-enter the Love of God and the love of one's neighbour. Holy Communion the following day will be the expression of this. Make them think of their Father's joy, which is much greater than His children's. Recall the Prodigal Son who wanted to go off on his own to enjoy himself (= the refusal to love) and comes back sad and afraid. The love of the Father was able to put everything right (hence the joy, the feasting, etc.)

Drawing :

Something to symbolize the world in Christ (= united) on a background of newspaper cuttings bringing in all the countries of the world.

II. APPLICATION IN A PARISH¹ IN BORINAGE

Three catechists collaborate in a retreat in preparation for the « Profession of Faith. »

by Madame MISONNE

Catechist, Casteau, Belgium

1. Preparation.

The Children :

There are twenty-eight children, boys and girls, between the ages of 10 and 12. They are Belgians and Italians from the 4th. or 5th. class in the primary school, both from state schools and schools run by Sisters.

Social Milieu :

Farm labourers, miners and factory workers.

Attitude often indifferent to religion, rarely hostile, almost always profoundly ignorant.

Religious Formation of the Children :

Two years of catechism lessons in preparation for the « profession

1. In Marmant near Mons, coal-mining area, SOUTH BELGIUM. Madame MISONNE combines a large family experience with a theoretical and practical training as catechist; she has a number of children and grand-children. She studied at the School of Ottignies and the « Centre Hautclair » (Editor's Note).

of faith » besides the religious instruction received at school. In general, the teaching the children have had is alive and both biblical and liturgical, but some of them seem to remain indifferent to it or are very undisciplined.

What should we hope to do for these children ?

Not complement their religious education, but rather to remind them or to help them to the wonderful rediscovery that Christ is the Way and the Life, and bring them to respond to this by « attaching themselves to Him for ever. » By means of songs, drawing and gestures which are forms of prayer, we should try to help them express their faith, hope and love.

Should we have a preacher to give the retreat ?

Yes, but the choice in this case is very important. Lack of collaboration between priests preacher and catechists can jeopardize the whole retreat. The children need round them a community which they feel to be genuine. If they discover that, their hearts will be more open to charity.

What kind of programme should be chosen ?

That drawn up by Madame Ferrière is excellent. It is approved by both the preacher and the local priest. So we have the basis for our work. As the retreat proceeds it will remain for us to adapt the programme according to the reactions, difficulties and capabilities of the children.

What will the catechists be expected to do ?

To amuse the children between the sermons ? To keep discipline ? We aim at more than that. We shall be mothers of a large family. Together, in silence, we shall listen to the call of God. Together, in joy, we shall answer it. Gestures, drawings, songs and prayers will uplift the children and turn them to God. We would like to banish all discipline. We hope it will come naturally as a result of the atmosphere of joy and peace we shall try to create.

Where will the retreat be held ?

Children appreciate a retreat more when they are away from their familiar surroundings. So we shall go to a house which is specially prepared and very welcoming. In the large room which has been put at our disposal, the smallest details must be attended to : flowers on the window sills, and, on the work-tables which have been arranged in a large semi-circle, boxes of paints, paint-brushes, pretty-coloured water-pots, exercise books, and missals. We shall also have at our disposal a gramophone, a black-board, coloured chalk, etc.,

Should we divide the children into groups ? « Divide ut imperes. »

When they are very numerous it is indispensable ; but in this case for twenty-eight children and for three days we did not do it. Division into small groups leads to an inevitable risk : the clan spirit. It is possible to overcome the temptation but this requires constant attention and a « purification » which, in this case at least, was not found necessary.

2. In Action.

The day's time-table.

9 o'clock. The coach arrives. Settling in begins.

The children seem delighted. Can there really exist retreats which aren't boring ?

What is the time-table of the day ?

— 2 sermons each day : 9.30 and 2.00.

— A time of prayer : Mass 11.30.

— A « celebration » at 4.00 to sum up and illustrate the Word of God which they have heard and received during the day.

— 12.15 : Lunch in the form of a family picnic in the garden. Our children turn into little contemplatives as they sing the grace before and after : « Compagnons, partageons ce pain... » (Friends, let us share this bread...) they joyfully sing. « Dieu nous comble de ses biens... » (God fills us with good things...) they sing slowly in thanksgiving.

— 12.45-2.00 : Long recreation.

— 4.30 : Farewell tea, for the children return home each evening.

— After the two sermons, perhaps from 10-11.30 and from 2.30-4, a specially chosen gramophone record of something religious can be used as a form of relaxation and also to prepare for the activities which follow immediately i.e. a form of meditation on the message by means of dialogue, singing, mime and drawing.

We cannot give here all the details of the retreat. The « celebrations » and Children's Masses are well-known things and the sermons which fit in perfectly with Madame Ferrière's plan will perhaps be published. Here we will content ourselves with describing some of the types of activities.

We notice that the children seem happier the more exacting we are concerning the quality of their performance in their singing, drawing and miming. One of the three of us who is specially gifted for it will be chief choir-mistress, art teacher and producer.

First Type of Activity : From Dialogue to Drawing.

Theme : « Je suis le pain préparé pour vous nourrir. »

(I am the bread given for you to eat.)

Should we start with a Bible story ?

We know in advance what reply we shall get : « Oh ! we know that already. » Then there is no hope of getting the children's attention. They have already relapsed into a state of passivity. So let us begin with what interests them most : their communion-breakfast.

— « Have Mummy and Daddy invited lots of people for Sunday ? » Everybody looks up.

— « We've invited ten people..., we're having twenty..., the larder is full of things to eat... »

— « But Mummy's going to be very tired ! I can't understand why she doesn't give everybody some money to go to the restaurant ! » Loud protests and cries of indignation.

— « But that wouldn't be the same thing at all. »

— « Why not ? »

Through alternative question and answer the reason is discovered : the head of the family gathering together « his own » to celebrate with one heart one same event and to share together the same meal.

(On the black-board the drawing takes shape. Family table in the left corner.)

Next comes the link. « Didn't Our Lord too gather together ' His own ' one evening, those who had become ' His Family ' because they had welcomed Him in their hearts ? »

The Last Supper is described at which the Apostles were assembled by Christ our « Saviour » to celebrate the Passover during a meal.

He took bread... He gave thanks... He broke the bread and gave it to them.

The children tell us the words of Christ at the Last Supper and they look for the words of Consecration in their Missals. There is nothing more to do but link the Last Supper with the Mass, our Passover.

(Drawing of the Last Supper on the blackboard.)

Take ye and eat.

The preacher insisted very much on this point. What kind of drawing shall we use to make the children understand that it is in going to Holy Communion that they really participate in the Mass ?

On the lower part of the blackboard we draw a hand, Christ's

hand, and we unite all the children's names connecting them to His hand.

Going to Communion means taking with all our hearts the hand Jesus offers us at Mass by which He leads us unerringly to the Father. It means going all together to eat the « Bread of Life » and form one single Body.

Below the children's names we write this line taken from a favourite hymn : « Que le même amour divin nous unisse à tous nos frères... » (May the same divine love unite us to all our brethren...)

The children now open their exercise books. Taking their inspiration from the black-board they make their own pictures using brushes and paints straight away. The message they have heard in the sermon and rediscovered in the dialogue is now meditated upon and expressed by the children.

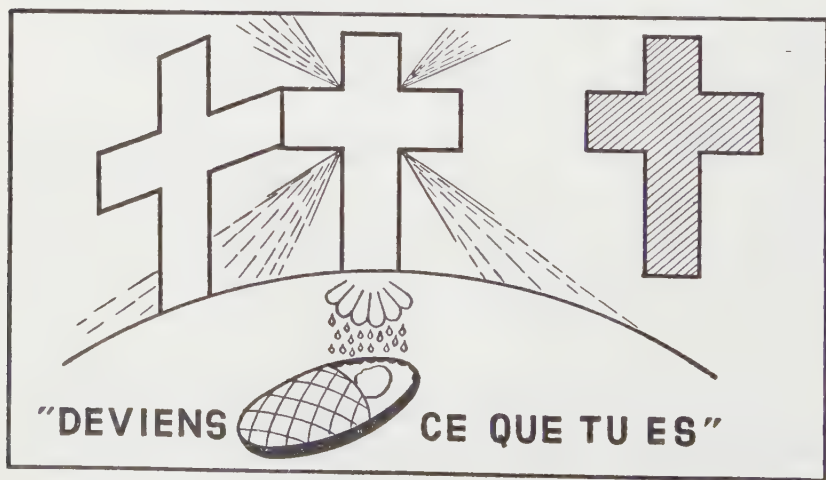
Peace reigns and perfect understanding. « Nourris d'un même pain, vivons d'un même amour... » the children sing in conclusion.

Second type of activity : From sketch to dialogue.

Theme : « Je suis la Vie et ma Croix détruit la mort. »
(I am the Life and my Cross destroys death.)

We place the drawing in front of the children and try to find its meaning with them.

The Cross in the centre with its rays of light (a Cross of glory) presents no problem. The shell from which the Baptismal water flows is also self-explanatory. The children easily make the link : Jesus, by His death and Resurrection, source of life received at Baptism.



« Become what you are »

— « What about the little baptized child ? What name shall we give it ? A name which really means what he is ? »

We try to find one, we give the children a hint, and then suggest « René » and unite it, « re-né. » (re-born). Resurrected, dead to sin, living the life of a child of God, thanks to Jesus.

The children are intrigued by the words : « Become what you are. » We were expecting that. The answers they had given so far could have been the mere result of memory or routine. We had to make them think.

What are we ?

Baptized souls, come out of exile, forming part of a people going to God. Not anonymous people but each one known and called by name : « Zaccheus, come down ! » (A reference easily understood by the children for the « Call » was the theme and the object of the first sermon and activity.)

What are we to become ?

Like to Jesus : beloved sons of God in whom He is well-pleased.
(When have we heard these words ?)

In what way was Jesus a son ?

— He did the will of God.

— He put everything into His Father's hands. « Here I come. »)

How are we to achieve this ?

By living close to Jesus. (« I am the Vine » was the theme of the third sermon and activity of the retreat. The children still have it fresh in their memories.)

We sum up : God calls us and awaits a reply from us.

To say yes : means to welcome Jesus and to be saved by Him.

To say no : means to refuse Our Lord.

The Crosses of the two thieves can suggest quite a lot. To indicate welcome, the first is attached to that of Christ and they are both in the same colour. To indicate refusal, the cross of the bad thief is placed apart and is shaded in black.

When I live with Jesus, I am in the light and my heart is in joy.

When I am separated from Jesus, I am in darkness and solitude.

In their exercise books the children have only to complete the drawing. The rays of light from the Cross are extended to the bottom of the page and form two arms which embrace the words, « We are sons of God in Jesus. » As a conclusion, one of Père Duval's songs can be sung (expressing confidence and giving of self). « Seigneur, mon ami, tu m'as pris par la main, J'irai, avec toi, sans effroi, jusqu'au bout du chemin ! »

(Dear Lord, You have taken me by the hand, Fearlessly I shall go with You, to my journey's end.)

Third Type of Activity : Praying with gestures.

It is the last day of the retreat. During recreation the children are around us. How shall we occupy them? Let us make them discover the value of gesture in expression.

« Would you like to sing ? » « Yes ! » « In French or in Italian ? » « Both. » « Right, let us begin by learning a French song. »

« Nous sommes les coureurs du Tour de France,
D'une pente à l'autre je m'élançe, ... etc. »

We sing it, purposely putting neither gesture nor intonation into it. « Do you like it ? » « You aren't interested in the Tour de France ? » « Yes, we are ! » « Well, let's do it again. » We sing all together, this time using gestures as we sing.

Enthusiasm mounts high. The « Tour de France » goes past before our eyes.

The same procedure with an Italian song. Through the gestures we make, the Belgian children can understand the meaning of the words.

Recreation is over. Always avoid doing games and prayer together, for it can have fatal results. It is only at the end of the afternoon in an atmosphere of calm that we shall try the « Our Father. » We shall point out the essential attitudes and leave the children to find the gestures to express them. They know that they are perfectly free to make them or not as they please.

At the « celebration » in the evening we did recite the « Our Father » and all our little retreatants held their arms raised.

We shall be asked : What results do you obtain from such a retreat ?

We reply : « Only God can really tell. We see only their faces ; He looks into their hearts. »

What do we see on their faces ? But joy and confidence.

« These are the loveliest days of our lives, » one little girl told us.

« Wait and see what well-prepared children I shall bring you next year, » said a well-satisfied priest.

« Aren't you going to take us any more ? » a little boy who had made the retreat the year before asked sadly.

What should we expect from a retreat ?

It is a start, a setting out, a song of hope. But the work must be carried on. Our little communicants will soon give up if nobody goes along with them. To grow up properly they need a family, a parochial community which understands its responsibility and can love and support them.

III. THE TECHNIQUES

*How drawing,
singing and gestures helped us to bring home
to the children the divine message.*

Through this variety of techniques, the message will become interiorly accessible to the child. By giving to the words of a sermon, for instance, a more familiar or appealing or even amusing turn, there is a better chance of awakening in the child an awareness of the presence of a somewhat vague, mysterious, pre-existing world, the world of religion. This awakening in the child will enable him now to express himself with ease and freedom.

1. *Singing.*

Choice. — Whether it be in the theme or in the words, the selected hymn must have a clear link with the sermon preached. It must be true and exclude such exaggerations as: « Vous seul, mon Dieu !, » « N'aimer que toi. » They must be within the child's grasp and not overloaded with heavy theological terms: « Profond abîme, insondable mystère. » The melody must be simple but in good taste.

How to make it appeal to the children. — It is of the utmost importance that the first audition should take place in an atmosphere of expectant silence. This should not be difficult for if you announce beforehand that you are going to play a record, they will be delighted for everything they are going to hear will be new: tune and words. We must stop every now and then to enable them to give vent to their oh's and ah's of delight and approval — to « encore. » Once their interest is aroused, a duplicated text is given out to each for a first reading together. In the course of this reading, attention must be drawn to the points recalling the sermon. « Who can find something Father said in his sermon ? » Then the most striking words or sentences are underlined in pencil ; or they may be copied out or even the whole text stuck in a book.

NOTE: It is perhaps of interest to draw attention to something we have noticed in all the parishes we have worked in: that the children seem to be afraid of going to Communion. Is it through fear of not being in a state of grace, or for fear of taking a step by which they are committing themselves? We ask our readers this difficult question which we have as yet been unable to answer.

Practice. — Now we are ready for the actual singing practice, not forgetting the principles of a true technique: the children are made to stand up, feet firmly planted together, to breathe at the pauses and to pronounce each syllable distinctly so as to give out the sounds clearly. (The children whose parents belong to the famous « Borain Choirs » are flattered by such insistence, the proof that a high standard is being aimed at). The same line is repeated over and over again until the tune becomes familiar. If there is still some hesitation, a few children are made to sing together; then the whole group takes up the unfamiliar passage, after them, in various rhythms. When at length the tune is known, we are ready for the next step.

The hymn proper. — In this hymn, the words have a certain meaning, the rhythm as well as the volume of voice help the children to understand them and to bring out their true meaning. The above allusion to the Benedicite is an example of what I mean here: « Compagnons, compagnons, » full of eager desire and expectation of the meal to come, makes a powerful contrast with a prayer full of gratitude and adoration such as: « Dieu nous comble de ses biens » which is sung with hands joined.

When this idea has been brought home to the children, singing becomes a prayer. The actual « practice » stops. We pass on to the next step.

The spiritual efficacy. — Let us suppose now our hymn is sung perfectly. By so doing, we are talking to God. The door is open for a more personal contact with Him. Music may sometimes be for a child one of the means of expressing the inexpressible which suddenly comes to life within him. Hymns, providing the theme for a retreat, are likely to produce this effect. It is an enjoyable experience to hear the children sing at the top of their voices: « Plein de joie » just after the slow and deep melody of: « J'ai reçu le Dieu Vivant. »

To achieve this contrast, the singing of hymns must first be the subject of a personal meditation. It is impossible to transmit their message to the children unless their souls are disposed to receive it. It is surprising how sensitive they are to this interior harmony and sometimes how eager they are to find it out for themselves.

2. *Drawing.*

The same rules apply to drawing. Here too, a long and laborious preparation is necessary, as well as a constant appeal to the children's imagination. We must modernize ourselves and without any

comment, show pictures which appeal to the young and depict in a few strokes, a situation or an « atmosphere. » A sermon must be illustrated in terms of a clear and simple recollection of the doctrinal theme. As a rule, improvisation is not to be recommended, but there must be an exchange of ideas and a dialogue in the presentation. Our suggestions must always leave room for the child's freedom.

Each drawing is punctuated with sentences such as: « This is how *I* see it. » « If *you* have another idea... » « Realize what *You* think. »

When trying to express what Zacheus did or thought, one can say for example: « Look how those slanting strokes make him look as if he were running. Doesn't he look pleased, with his arms lifted up like that, » or « Now bending low makes him look very penitent. »

The drawings should not be complicated. Each stroke must express a feeling. There is a reason, a meaning for everything.

And so too with colour. The bright yellow, the glowing red, the humble blue, the hopeful green. Purple and brown, with a touch of black, express the idea of darkness, refusal and sadness. Of course the children are free to choose their colours. We only suggest their meaning.

Here too, a whole world is opened out to us, for which, at times, astounding realizations emerge, as well as clumsy ones, but the result is always very moving.

3. *Gestures.*

These are so natural to the child that we make use of them even for drawing.

If we want to illustrate the idea of contrition for our faults, for instance, a confessional is not very inspiring. It is better to borrow from Christ's pedagogy and draw the Return of the Prodigal Son. A practical difficulty seems to present itself at first, which is soon overcome. Why not mime the scene so as to understand it better and draw it more easily ?

The two children chosen for the mime are made to stand in front of the others. The scene is the actual moment of the reconciliation, (which is more effectively comparable to the attitude in the confessional). The ' Father ' sits on a stool — if possible — laying his hand on the head of his son who keels weeping at his feet. « Now, watch carefully, children and follow on the board. Here is the curve of the head, of the back, the angle of the seat and of the knees. » In this ' Drawing from life, ' the Sacrament of

Penance takes on a new character as revealed by the two « curves. » To make a sketch of them, the child uses not only his eyes but also his heart. He is not only reproducing a scene, but himself in the Confessional.

Here is another example: How can we sing with conviction the well-known antiphon: « I put all my trust in You my God, All my hope is in your mercy. » A little girl gives the idea for the first part by lifting up her hands in a gesture of offering. The second part is suggested by a little boy who lowers his forearms horizontally, with fists closely clenched.

Once these interpretations have been accepted, they are repeated by the whole group in order to learn how to synchronize gestures and words. The stress is laid on the words: Put — hope — mercy.

Then, follows the actual singing of the hymn with the gestures, in an atmosphere of recollection, eyes closed, as it were in the presence of God, while unaware of the surroundings.

This is perhaps a first step towards interior life.

Concerning the *Pater*, the importance of gestures, which the children had discovered during the mime, led up to the most charming discoveries of their imaginations, to such an extent that we had only to pick and choose.

« *Thy Kingdom come* » was represented by the arms first joined horizontally, then unfolding while the unclasped hands described a large circle as if to embrace the whole universe, until they formed a semi-circle. Then, the arms fell down in a gesture of resignation: « *Thy will be done.* » (It is clearly the attitude of Mary saying: « *Ecce ancilla* » on the first page of Advent in their Scripture-book).

« *Give us this day our daily bread* »: hands forming a cup to receive.

« *Forgive us* »: was represented by the usual attitude of compunction bending low and striking the breast and ending by a warm shake-hand.

It is indeed the way quarrels are made up at a fair or at the Market.

« *Lead us not into temptation* » was suggested by a little boy still struggling with his first attempts at swimming: his arms stretched upwards, his fingers clutching an imaginary buoy then suddenly loosening themselves for the last appeal: « *Deliver us from evil,* » as if they were suddenly freed from chains.

The impression at the evening celebration was that the *Pater*, so often muttered unintelligibly and absentmindedly, had now taken on a new and deeper meaning.

Catechetical Pedagogy of the Mentally Deficient Children

II. A CATECHISM SESSION

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It would seem advisable for us to begin by presenting to our readers the pattern of a catechism session for mentally deficient children and then to join to it an example of what could be called a « typical lesson » (which does not at all mean a « model lesson »), such as was worked out by a study group of specialized catechists.

A. Long Range Preparation of the Session.

It should of course be understood that a catechism lesson is not planned on the spur of the moment. « Only stupidities are improvised, » said one of our old masters. And he was not wrong. But this is even more true when it is a case of the mentally handicapped... contrary to what one could perhaps be tempted to imagine if he lacks experience in this subject.

The long range preparation of the session, then, would include:

1. The basic training of the catechists.

There is, obviously, enough to say about this to fill one or several chapters. But let us simply recall that, in a parish, a catechist of the mentally handicapped should not be someone placed there because no one knew how to use him, or because he is too incompetent, too inexperienced, too old... or too « inadapted » to normal children... The catechists of the mentally handicapped should, on the contrary, be particularly qualified and, if possible, have a certain specialization that courses such as those organized

1. See biographical note in *Lumen Vitae*, XIV (1959), 3. — New address: 53 rue de Babylone, Paris, VII^e, FRANCE.

by the diocesan center of Paris can assure them if they have not acquired this competence earlier or elsewhere.

In the institutions, the specialized educators, religious or lay, seem indicated to exercise the functions of catechists, for their basic formation is already partly assured. But they must be furnished a training for catechetical pedagogy, and they must be willing to accept this function. More delicate is the situation of the « do-gooders, » coming from outside the institution or even of catechists well prepared to teach normal children but who would have no qualification for the intellectually deficient ; they must then be given a specialized psycho-pedagogical training, with emphasis on the area of religious education. They may also take part in the courses mentioned above, when the diocese organizes them.

2. One or several meetings before the beginning of the school year.

It has always seemed indispensable to group the catechists of the same center before the beginning of the school year, in order to give them information on the framework and the spirit in which they will have to work, the means put at their disposal, the children they will have to deal with, the particular difficulties which they will confront, and the goal to attain. The catechists have never reproached having been overinformed. But the contrary is often true... At these meetings a project of the « program, » in the sense we have defined it in Chapter I, is worked out in common, or is presented to the group of catechists and elaborated with the help of all. This, of course, is a question of the main outline or more exactly of an orientation.

In a more precise fashion are taken up the plans for the very first sessions where, in general, the observation of the children should have priority over the pedagogical work.

The material supplies are also checked (paper, brushes, paints, clay, scissors, glue, etc.) and one catechist is named responsible for them. Others are given charge of the phonograph records, of the books, of the picture collection, of the song books, of the treasury (for incidental expenses). A secretary is named to keep the records and reports of each session. This not only spreads out the duties, but also helps to solidify the team.

Finally, it is generally in this or these preliminary sessions that the children are divided on paper, into small groups, according to the information known about them, or past experiences if they have already come in preceding years. One or several catechists are named to each little group, and the catechists are given the dossiers

on each of their charges¹ — dossiers containing information, behavior reports and the former work of each child which has been preciously preserved from year to year. Thus the catechists have the time to study these dossiers carefully and to familiarize themselves in advance with the children they will have in their care. This alleviates, in a certain measure, the difficulty often experienced and already printed out due to the changing of catechists from year to year, and this permits, above all, avoiding errors of a pedagogical nature with children suffering from disturbances of a psychological and, sometime, of a social origin.

*3. Days of study and preparation
spread out through the course of the year.*

About every six weeks during the course of the year, we devote a day (often Sunday is the only day possible: ... unfortunately) to a work of more detailed reflection, to the elaboration of a technique or a means of expression and, finally, to the preparation of a « slice » of the program corresponding to the six weeks to come.

Here, for example, is the schedule of one of these days:

9:00 A.M. — Basic theological exposé by a priest-member of the team on what is the « sense of God. » Exchange of opinions.

10:30 — Recreation.

10:45 — Exchange of experiences and discussion based on a questionnaire previously addressed to all the participants whose general topic was: « Do the children with whom we work have the sense of God? In what way is this sense insufficient, deformed or, on the contrary, refined? What can be done to develop in them the sense of God? »

12:30 — Lunch together.

2:00 P.M. — Study of a method of expression: the song. How to choose it? How to launch it? How to have it done so that it attains its pedagogical or catechetical goal? Brief theoretical exposé and, especially, practical exercises. Exchange of experiences.

3:00 — Preparation of the part of the « Program » to be seen during the following six weeks. (In general the morning's exposé and the subsequent exchanges of views or experiences are related to the main lines of this program).

5:00 — End of the day.

A Mass unites the catechists, either at the beginning or at the

1. The catechist should, we believe, consider himself bound by a professional secret in regards to this information, especially if it concerns the child's state of health, the situation of his family, etc.

end of the day. This gives a magnificent occasion of praying together for the children for whom the team is assuming the religious education.

4. A research group.

A research group has been working for several years in conjunction with certain catechisms of the mentally deficient (Paris, Lyon...) and has permitted the further study of certain questions or the preparation of certain documents. The present pages are due in large part to their work. The membership in such a group is voluntary, but those who join must do so for at least a year, and must bring an active collaboration: reports on readings, research of documents, experiments of techniques, editing of texts.

This group is difficult to direct because of the changes from one year to another, and also because of the youth of certain of its members, but it has gradually gained more stable and mature collaborators. And its action stimulates the ensemble of those at work.

The very physiognomy of the session, at least for the part of individual work, can sometimes be modified by the orientations of the research group. But it never gives orders, or suggests experiments which would disturb the unfolding of the program or hinder the catechists in their task of individualization. Needless to say the children should never be considered as guinea pigs, and discretion and delicacy are as necessary here as elsewhere.

However, this research group is not at all indispensable.

B. Immediate Preparation for the Session.

1. When to do it?

The first session of the year having been prepared for as we have seen, several formulae seem possible and have already been used for the immediate preparation of each session:

— For the simplest solution, the preparation takes place immediately after the session of critical analysis which follows each lesson and about which we shall speak further on. This offers the advantage of not having to group the catechists again, but it presents the difficulty of prolonging the meetings (and a catechism session with mentally deficient children is especially tiring). This is also held a little too far ahead of the following session, but offers in compensation the possibility of a more detailed report of the activities: documents to have on hand — poster to do — notebooks to prepare,

etc. — and of a more immediate criticism of what has just happened.

The second possibility is more difficult, but it permits the work to be done « under less tension; » the catechists meet at a separate time during the week for a special session of preparation. The difficulty is to find an hour which is suitable for everyone, and one which is not too close to the catechism session itself, for otherwise the preparatives for the activities have a tendency to be hastily done, and their realization incompletely carried out... In addition the preceding session is likely to be forgotten. On the other hand, the criticism of it, because it is more mature, may be more pertinent.

2. *How to go about it?*

With what has been said, it will be understood that for this preparation, we refer on the one hand to the part of the program that was worked out during the study days of long-range preparation, and on the other hand to the preceding session, in order to see to what extent that which should have been grasped by the children has been so or not, has « gone over » or not, according to the formula, that is, has really been perceived, thought about and, to a certain extent, lived, at least by the majority.

In fact, and this especially with the mentally deficient children, it seems dangerous, useless and, besides, impossible to present a new idea which follows normally from the preceding one, if the first one has not been assimilated. In this case, the first idea must be taken up again, by presenting it in a different way so as not to discourage the children with the impression of something already seen. Or, if this particular truth seems momentarily inaccessible for these children, by taking up a simpler idea, more on their level, or another road to arrive at the same goal, by slopes less steep.

This, it must be understood, in no wise implies a chopping up of the truth which would amputate or disfigure it, but rather in finding a way of approaching the supernatural reality which answers the possibilities of the mentally handicapped, — a way which is consequently more intuitive and more syncretic at the same time, more global and yet more gradual.

Here it is not a question of the team which is preparing its work to immediately launch itself in the details of the methods of expression. A first work of research in common — and to which each one should effectively collaborate — should show more clearly the goal to be attained and the method to follow in order to succeed,

both for the entire group and, in particular, for each small group. This is then almost a meditation of the catechists and a true reflection which should precede the more detailed prevision of the methods to use.

It is also worthwhile to designate a sort of « group leader » who, in the group, will take the responsibility of the entire session, will welcome the children, will be the link between the different activities and interventions, will, if necessary, direct the catechists. Each one has his turn... as soon as he is judged sufficiently ready to launch out... And he usually begins right away by taking the direction of the concrete preparation of the session.

We shall soon see how this will be carried on. Let us say right away that each of the elements should be the object not only of a choice, but of a very precise study: the theme of the poster, for example, the sentence which will be on it, its illustrations will be discussed — the main outline of the talk elaborated, — a possible liturgical ceremony or a dramatization by means of bodily expression, if this is to be done by the catechists, carefully rehearsed, — the song well known by the group, the record chosen, — etc. Not only the collective part must be organized, but also the activities of each group: this will be tended to be overlooked. This is also the occasion of taking notice of the different needs, the different levels, the different difficulties. Here again an exchange of ideas can be of service to everyone.

This will all take between an hour and an hour and a half. It should not be extended, so as not to tire the catechists. But experience seems to prove that they appreciate those sessions which are seriously prepared and are more quickly tired by « collective improvisations. »

3. *The « on the spot » preparation.*

Finally, it seems worthwhile in all eventuality to plan a last preparation, and this one should be immediate; that is it should begin from an hour to a half hour before the catechism session itself. It includes two aspects: the immediate material preparation and the last synthesis of the session.

The material preparation should be very carefully planned. Nothing should give the impression of floating once the children are there, nor should there be any hesitation before the beginning of the lesson nor between the different activities. For with the mentally handicapped children especially, who are very sensitive to this sort of thing, disorder is quickly brought about — or, at least,

a climate of incertitude which engenders insecurity and turmoil. Everything thus should be ready, down to the smallest detail. If a record is to be played, both the record player and the record should be tried out. If pictures are to be shown, the screen and the projector should be in place, and they should also be checked. If a song is to be done, it should be rehearsed together. If the arrangement of the chairs in the room or in the chapel should be changed, if certain things are necessary for a planned liturgical celebration, everything should be arranged and prepared in advance.¹ In one word, everything should be prepared, down to scotch tape and thumb-tacks.²

It is not necessary that the entire team of catechists be there to participate in this material preparation. But everyone should be there — including eventual visitors ! — for the last synthesis of the session.

This should absolutely take place a half hour at the latest before the moment foreseen for the arrival of the children. All material activities should cease. The group should gather around the leader of the session who, when necessary, will assert his authority. An atmosphere of reflection is necessary... This can well begin by a prayer.

Then is recalled the goal of the session, its main idea, and the structure point by point... This is no longer the moment to introduce substantial changes, except without a serious motive, but often to repair something forgotten or to supplement a lack of the last minute. The poster cannot be seen from a distance — the lines will have to be darkened. The record is, upon reflection, too exciting : isn't there something calmer. The catechist who was to lead the singing is at home with the flu,³ who will agree to take his place ?

This synthesis should rarely exceed a quarter of an hour, the rest of the time being used to putting on the last minute touches.

4. The preparation of the work by groups.

Parallely, each catechist will have privately prepared the work of his small group and the activities destined to individualize the

1. If necessary, note in a little book, during the preparatory meeting, the materials which will be necessary for the session. Or better still, on one side, that which will be used for all the sessions, and on the other side, that which will be needed for such or such a session. Thus — less is forgotten.

2. Of course, this does not exclude the possibility of associating the children in certain realizations — on the contrary.

3. However it must be exacted of the catechists that they be regular and that, if they foresee an absence, they notify as soon as possible and give indications to those who replace them.

instruction for each child. This can also be done by little teams of two or three, when the groups are confided to several catechists at a time, or when the catechists have groups which are very similar. This work, in the opinion of the catechists, is considerable. It is interesting, but it is long, requires creative imagination, demands above all a knowledge of the child on one hand with his aptitudes as well as his deficiencies, and, on the other hand, of the whole range of techniques. This is one more reason that the catechists should have charge of few children (four at the maximum), as homogeneous as possible in age, mental level and characterial behaviour. Let us not forget that this work in small groups with individualization will be, for the mentally handicapped, a capital element of the « catechism lesson. »

C. *The Session itself.*

May we be forgiven for having so much insisted on the preparation. But if this is carefully done, the session itself will be... as good as possible. This does not mean that it will be very good. This is mentioned not only for the encouragement of the teachers but, first of all, because it is the exact truth: children in general, but the mentally deficient especially, are extremely sensitive to certain factors completely independent of their will... and, a fortiori, of the will of the catechists. Thus it can happen that a session which has been very carefully planned and intensely thought about and prayed about will go wrong because it is too cold or too hot that day, because it is going to rain or to snow, because a special event has happened: vaccinations, a Christmas tree or, in the morning, a reprimand by the directress or the nurse... But what we must say is that, badly prepared, the session would have been even worse, and that, after all, it may be the will of the Lord, who might have wished to put us to a test... This is particularly vexing, and good for our humility, when visitors have come that very day. But we do not work for the gallery...

1. *Here are the children !*

The greeting seems to us of a considerable importance. To go to meet the children to receive them seems the best solution. If there is a yard in front of the door of the classroom, that offers a place for the free expression of effusions, and permits a relatively calm attitude for entering the catechism room or the chapel... the first condition in setting the atmosphere. In any case, let us repeat,

everything must be ready so that the catechists are not agitated nor overwrought with last minute preparations, but are free, relaxed and smiling.

2. To begin...

To begin, there are several possible approaches. The children, with the catechists here and there among them, may settle down in the chairs conveniently grouped, and chat quietly for a few minutes. Small groups may gather around the tables to talk about the week gone by, the last catechism session, and, discreetly, about the « resolution » last made together. Silence may be established immediately, a song may be sung — one which is relatively gay (if necessary, a pretty song about nature, the season of the year, joy, the house, etc.) or a good record may be put on. Sometimes the session is begun by a prayer, or a celebration in the chapel.

What must be understood is that the deficient children pass difficultly from one activity to another. Thus an instantaneous beginning and an immediate attention cannot be expected or exacted. This attention must be progressively mobilized. Music is certainly one of the best ways to reach this, but the catechists, as well as the children, must know how to listen to it in silence and, somehow, with respect.

3. The collective part.

As has just been said, it is entirely possible to begin the session by small groups and by individualized work. Most of the time, however, we begin by a collective activity.

This can be the singing or listening to music of which we just spoke, a word of welcome, or even the « doctrinal » talk, a presentation, more or less commented, of concrete realities (pictures, objects and, especially, the poster) or of a bodily expression done by the catechists. Projections may also be used on occasion, without, however, being overdone (see Chapter I.) The best instrument seems to be the opaque projector called the « episcopes » which allows the use of all pictures, photographs found in different magazines, drawings by the catechists or by the children themselves, as well as different objects... thus to organize one's own program oneself.

Finally, as we have said, we sometimes begin by a liturgical celebration, or by a simple prayer. But in this case the effort towards a special atmosphere will have to be more accentuated, whether it takes place in the yard or just outside the door.

For this collective part, one catechist, introduced by the leader of the session, may take charge, or several may succeed one another, one presenting the record, another leading the singing, a third giving the « doctrinal » talk, commenting on the poster or on the images projected on the screen, still others performing the bodily expression or taking care of the presentation of objects... In all cases, the impression of a variety show must be avoided, — for this risks dispersing the attention instead of stimulating it.

In any case, it is important that the catechists who are to intervene follow each other without leaving those pauses which would be for the children the occasion to become noisy. Let them then be ready to quickly gain the place where they should speak or show themselves. And let this place be well lit, and apart from any element of distraction and of any intempestive manifestations.

This collective activity seems important in creating a collective spirit and in giving a rather « church-like » training to the children. But, of course, unless the public is very homogeneous, which is practically unthinkable with deficient children, it must be expected that this training pass over the heads of certain ones, and a little « under » the heads of others. This is not a sufficient reason to suppress it, but it is an additional reason for completing it by the part devoted to the work in small groups and individual training.

4. The individualized part.

The children are now divided into small groups of three or four, each one having his catechist — or else in groups of six or seven, each group having at least two catechists. This latter arrangement seems to offer several advantages — the possibility for the catechists to exchange their observations and their suggestions, less danger of an excessive fixation on the part of the children towards one catechist, and less difficulty in case of absences. However, it also presents some inconveniences: there is less intimacy between the catechists and the children, and the catechist is less sensitive emotionally to the children in his charge.

This individualized part may be devoted, actually, to a training which is at the same time both individual and collective. It includes, in fact, activities which are strictly personalized: exercises in notebooks, including free or guided drawings, answers to simple questions, texts to recopy or pictures to paste, painting, modelling, etc. Let us recall on this subject that these activities must not be too « school-like, » and still more it must be watched that they do not become too mechanical — simple colouring or pasting or recopying which would have no interest other than keeping the

child busy, or, at the very most, encouraging him by giving him the satisfaction of a small task well accomplished. The expression, the development, the observation of the child are objectives which one has the right to propose to himself, but it must not be forgotten that the essential goal is religious formation.

The theme of these individual exercises is ordinarily that of the collective lesson. That is why we like sometimes to retake the subject of the poster, of the celebration or of the bodily expression. A child may be taken aside and led to the poster to look at it more closely, to reenact certain gestures, to sing again the song, to make a visit to the chapel and to there redo in a certain measure what the group has done. It is neither necessary nor advisable to remain glued to a chair during this part of the activities. Moving about is perfectly compatible with a religious climate and an atmosphere of work.

This redoing of the collective part in a small group is also one of the ways of instilling certain community activities. Thus it is that one can, at three or four,¹ reenact a small « celebration, » a bodily expression, or remake a poster... It is often good also, without transforming the little group into a scout patrol, to have a certain group life including, for example, birthday greetings (something especially precious since the mentally deficient rarely have an exact notion of time) or a little treasure in common, in the form of a box where are gathered certain acquisitions or certain works done by all the group (this being, again, especially valuable since the deficient children — at least those in institutions — are not always able to have their own property, or even to keep small personal souvenirs). However, it must be watched that each group does not withdraw into itself, in the jealous possession of its instruments of work or of its small acquisitions, including and above all the jealous and exclusive possession of its catechist.

This is why it will be good, from time to time, to procede to a completely different grouping of the children, by means of a workshop, for example in preparation for a great liturgical feast. For this, the children will be free to go with such or such a catechist according to which activity he is directing: colouring flowers, cutting out paper, decorating the chapel or the altar, preparing the hymns, making up one or more prayers, etc.

Thus we see that it is necessary to remain faithful to the goal that is proposed, and at the same time, to vary. Routine is, there as elsewhere, the perpetual temptation of the catechists. But it is

1. ... or by gathering two groups, which would make six or seven children.

also the temptation of the deficient child who tends to lean lazily upon automatisms.

Let us not forget that the majority of these children — even those deeply deficient — are capable of expressing themselves in an original fashion and, in a sense, of creating. In the collective part, most frequently, it passes over their heads. In the individualized part, on the contrary, the risk is that of not understanding the real capacities of the child, or not exploiting all of them.

5. And to finish...

In general it is less difficult to close the session than it is to begin it. But a good ending is a delicate thing. When must it be done, and how?

The session as we have presented it here lasts an hour and a quarter to an hour and a half — from a half hour to three quarters of an hour for the collective part (in its entirety: songs, talk, expression, celebration, etc.), and three quarters of an hour to one hour for the work in small groups with individual instruction.

The simplest solution is evidently sending the children away once the time is up, allowing a reasonable length of time for the inevitable handshakes and embraces.

But many other ways of finishing the session can be considered and at least tried:

- grouping in a circle, for example, and listening to a good record before saying goodbye;

- gathering all the work done in the different groups and asking the children to bring them and present them with their commentaries, to their comrades. Children, even seriously deficient, can do this very simply and succeed very well;

- grouping all the work to make up a common work — a poster, for example — that a catechist will discuss. Obviously this must be handled so as not to cause competition among the children. Everything is worthy of some praise, at least if it is done with the heart, and deserves to be accepted and given its place;

- everything can also be offered to the Lord. Thus the lesson can be terminated by a solemn offering of the different work in the chapel;

- the session may also be ended in the chapel, with the celebration which will be the crowning and normal goal of all the activities — the groups, as we have seen, having each handled one aspect of its preparation: decoration, prayer, reading or gestual expression. It is not necessary to insist on the seriousness with which all

this must be done and how important it is, in addition, to exclude competition and lack of discipline ;

— finally, without going to the chapel, the session may end with a prayer or a religious hymn. But, for that, it is necessary to have arrived at an atmosphere of deep attention and to have reached a true silence.

D. The Evaluation of the Session.

1. When to do it ?

The children gone, at least a minimum of order reestablished, or a quiet corner having been cleared, it is indispensable for the catechists to sit down around a table and pass to the evaluation.

This can, of course, be postponed until later, until, for example, the preparation meeting if this does not take place at once. But even then it is worthwhile to note observations, immediately, for otherwise many elements will be forgotten by the next meeting during the course of the week.

In any eventuality, it is good to give the catechists several minutes to note their remarks on the behaviour of the children who are more especially in their charge. We insist very much on these observations from day to day, which will be precious for the catechist himself after several months in order to see the evolution of the same child, but especially irreplaceable when the child changes hands and these reports are given to a new catechist. As already noted, it is this system which has permitted us in some way to remedy the discontinuity which is the inevitable plan of work with practice teachers. We are now able to follow the behaviour of certain children in catechism classes, week after week, for eight years. At the end of each year we have also asked each catechist, when he hands in his dossier to the secretary of the team, to furnish a small synthesis on the over-all comportment of the child during the year.

After these few minutes spent in reflection and noting these observations, we pass to the criticism of the session.

2. How to visualize it ?

The direction of the discussion can be assumed by the leader of the session, which does not however eliminate him from being criticized himself. It is customary simply to take up the different parts of the session, and to see how the catechists who have had a role in the collective part have done their jobs, and how the children have reacted, and then to see how the group activities have gone and how the teaching has been successfully individualized

or not. It is difficult to examine, each time, all the particular problems, but we insist one time on one group, one time on another, and stop more longly on the cases of the children whose behaviour is less than desirable, trying to determine the causes.

The priest or the lay person who is in general charge of the catechism, or the most experienced catechist — the one, in short, who was able to circulate from group to group, should also point out the activities or the exercises which seemed to him the most original or the best adapted and to ask the catechist responsible for them to show and explain them to the whole team.

These sessions of criticism should, of course, be frank and cordial. No one should become annoyed, unhappy or discouraged, and the session should never remain on a negative note. All religious education is difficult. That of the mentally deficient especially. To have tried it oneself should make one more indulgent and even full of praise for the others.

A good way of finishing the session of criticism can be to go have a cup of tea or coffee together... And especially to gather to pray. This permits the consciousness of profound union in the same work, in the same field of the Father which has been « sowed and watered » but where it is He, in the last analysis, who « gives growth. »

E. In the Margin of the Session : Parents and Visitors.

We would like to terminate by a few remarks about those who can in their own way be present at our session of catechism : the parents and the visitors.

1. The parents.

In general, we prefer that the parents do not assist at the session as spectators. A session of catechism, as we conceive it, includes only actors. Any presence which is passive, or which may bring about inopportune interventions, should be reduced to the minimum.

However, we wish to associate the parents as much as possible in our work — or, more exactly, we hope that they understand that we are associated with theirs, which is, especially with those mentally deficient children living at home, first, fundamental and irreplaceable.

That is why we encourage, several times a year, meetings of the parents where we inform them of our objectives, of our efforts and where we solicit their cooperation, their advice and eventually their criticism. These meetings have been, until now, in the inter-

parish catechism of Paris, very well attended, very lively, and the fathers were no less active than the mothers, even if the hours of the meetings did not always permit them to be as faithful.

We also place in the entrance hall of the same catechism center a dossier which contains, for each session, a large illustrated notice which resumes the lesson of the day, so that the parents who accompany the children know the main object of the session. Some time is also devoted each time to talking with the parents, before after the session, which permits very precious exchanges.

Sometimes we have even invited the parents to accompany us for such or such activity determined in advance, as, for example, a celebration in the chapel.

Two mothers of mentally deficient children take part in the sessions as catechists, after having followed the necessary training. They thus participate in the preparation as it was exposed above and in the sessions of criticism. Both are mothers of large families. It can be guessed then what such a devotion represents... and how precious their collaboration is for us.¹

2. *The visitors.*

Visitors, finally, should also be welcome, although the first and very understandable reaction would be to avoid them as much as possible.

However it would seem unpardonable to refuse to others the possibility of seeing what we are doing and of taking inspiration from it if they wish. In addition, the criticism of visitors are always welcome, even if they do not always seem pertinent. Finally, the children themselves, especially those in institutions, will gain by seeing persons from the exterior. It is for them an occasion to ask questions and to become aware of the reality of the outside world and consequently of the Church.

However, on this subject, we always take a certain number of precautions:

a) We ask the visitors to notify us in advance of their coming² — and in general we allow no more than two at a time ;

b) we ask them especially to assist at the session from one end to the other, and consequently to be present for the last synthesis before the session and to stay with us for the criticism ;

1, In the work by small groups, they confide their own child to another catechist.

2. In the case of visitors who do not know the mentally deficient, it would be well to inform them and prepare them in advance. The first contact risks being rather disconcerting for the said visitor... and the children somehow seem to feel it.

c) we recommend them not to intervene in any way during the session, either in the collective part or during the work in small groups, but to be prepared to answer the questions of the children — which generally concern only their name, their occupation, their address...

d) finally, we avoid all « ceremony » of introduction, all exceptional mark of respect, and we simply act with the visitor as with one of the catechists.

Conclusion : The Prolongation of the Session.

Must it be recalled, in conclusion, that a session of catechism is not all ? It should have its prolongation in the life of the child, in the home or in the daily life of the institution, during the day or during the week.

The presentation of the whole of the session, notably its conclusions, but especially its individualized activities should then at least partly be such that they have a repercussion in the every day life and even incite certain concrete acts in the prolonging of what had been said or done at the catechism class. Even if it seems preferable that the child leave his notebooks and drawings at the catechism class, it can be excellent, especially if the child returns to his family, to put into his hands a little notebook giving suggestions of prayers for the different moments of the daily life, or very simple themes of reflection recalling one of the resolutions or indicating such or such an attitude in view of the last lesson.

It seems difficult, for the deeply deficient, to give them homework to do or lessons to learn. A few very simple words — taken from Holy Scripture, preferably — or several formulae of the type which are used to resume the theme of the session and which the poster illustrates, can however be written in this little notebook and reread, or memorized, during the week. The child can even be asked to illustrate them.

It is there, of course, that the cooperation of the parents and the agreement with them are indispensable. It is hoped that they will do enough to support the effort of the child, without however doing too much... tiring and overloading him would only have deplorable results. In the institutions, also, this should be expected of the specialized educators who are not themselves catechists. They should be actively interested in the religious training of the child, in supporting his efforts, in prolonging the action of the catechists, while at the same time being careful not to overwork or overfeed the child spiritually. From this comes the necessity of a certain unity

of views and of contacts between the every day teachers and the catechists if they are not one and the same, in other words, if it is not the educator who himself assures the religious training of the children confided to his care during the week.

In these conditions, the session or « lesson » of catechism will be only a « high point » of a religious formation which will involve the whole life of the child, and the catechist, however large his role may be, will rejoice that he is only one Christian educator among others.

*
* * *

We include, in complement, and as examples :

1. *The schedules of catechism classes of mentally handicapped ;*
2. *Some elements of a « typical » lesson.*

A FEW SCHEDULES...

As an indication, here are the schedules of three catechism classes for mentally deficient... among many others :

Bicêtre : Thursday morning * (little girls) :

8 : 30 — Immediate material preparation.

9 : 00 — Last synthesis of the session.

9 : 30)

to — Session with the children.

11 : 00)

11 : 15)

to — Criticism and preparation of the following session.

1 : 00)

Our lunch is then taken together.

Bicêtre : Saturday afternoon (adolescent girls) :

2 : 00 — Immediate material preparation.

2 : 30 — Last synthesis of the session.

3 : 00)

to — Session.

4 : 30)

4 : 45)

to — Criticism.

5 : 15)

* *Translator's note* : Thursdays, and Sundays are holidays for school children in France.

The preparation takes place one evening of the week.

Interparish catechism: Thursday afternoon (boys and girls, 1st and 2nd years):

2:30 — Immediate material preparation.

3:00 — Last synthesis of the session.

3:30)

to — Session

4:45)

5:00)

to — Criticism and preparation according to years.

6:30)

ELEMENTS FOR A TYPICAL LESSON

Warning :

Let us explain first of all that this lesson is part of a definite program, and that it would be dangerous, for the training of the children, to use this lesson as is, without concern for the anterior understanding that it presupposes nor the ulterior developments that it prepares.

This lesson comes in its place in a whole plan whose goal is to make the children aware of the Fatherhood of God:

We can resume thus the development of this « plan »:

1. God loves us, He desires our good.

Let us love Him.

We love God Who loves us.

2. God understands us, He knows what we need.

We also, we are able to know Him.

God sees us in secret.

3. *God is always with us.*

*Let us always be present for Him.*¹

4. God is important for us.

We are important for Him.

5. God expects something of us (conscience).

God wants all children to love Him, and to love one another.

6. God helps us:

without God we can do nothing

it is with God that we do everything.

7. God forgives us.

Let us know how to forgive others.

1. This is the lesson for which we give an « example » of the typical elements.

8. God Our Father is beautiful.

We also, we are beautiful for Him, for we are His children.

On the other hand, this is not a lesson-type whose plan is unchangeable, but rather one possible type among many others. The First Chapter — *which should be reread* — insisted on the necessity of maintaining a great suppleness in the catechism sessions.

It is equally important to recall that the activities should not be used for themselves, but should be *chosen* according to the *needs* and the *possibilities* of *each child*. From this point of view, it would certainly be prejudicial to use certain techniques of expression proposed here if the child — and more certainly if the catechist — is not already familiar with them.

Finally, these techniques of expression should remain the aids of the catechists, otherwise they are likely to become «screens» which hinder, rather than help, the discovery of the proposed reality.

We suppose, in addition, at the point of depart :

1. That the children have been brought to the consciousness of a transcendent Being.

2. That the children have been put in an interior attitude of prayer — respect and welcome before God.

Preparation.

First, here are some texts chosen by one of our group¹ and meant not for the children but for the catechists as a preparatory meditation the usefulness of which cannot be doubted :

— « But when thou art praying, go into thy inner room and shut the door upon thyself, and so pray to thy Father in secret ; and then thy Father, who sees what is done in secret, will reward thee. » (Matt. VI, 6).

— « Blessed are the clean of heart ; they shall see God. » (Matt. V, 8).

— Jesus at the moment of His Passion fears *solitude*, but is comforted because He knows that the Father *is with Him* :

— « Behold, the time is coming, nay, has already come ; when you are to be scattered, each of you taking his own path, and to leave me *alone*. And yet *I am not alone, because the Father is with me*. » (John XVI, 31).

— God present in the heart (St. Augustine, *Confessions*, X, Chap. XXVII and XXVIII) « Late have I loved Thee, oh Beauty

1. Father Bernard Descouleurs.

so old and so new ! Late have I loved Thee ! But what ! Thou wert inside of me and I, I was outside of myself ! And it was outside that I sought Thee : I threw myself in my ugliness on the beauty of Thy creatures. Thou wert with me and I was not with Thee, retained far from Thee by those things which would not be if they were not in Thee. Thou called me, and Thy cry broke through my deafness ; Thou shone, and thy brightness chased my blindness ; Thou exhaled Thy perfume, I breathed it, and now it is for Thee I sigh ; I tasted Thee and I am hungry and thirsty for Thee ; Thou hast touched me and I burn with love for the hunger that Thou givest.

« When I shall be united to Thee with all my self, there will no longer be sorrow, or fatigue, for me, my life all full of Thee will then be the true life. For he whom Thou fillest, Thou lightenest. Now, I am not yet full of Thee, thus I am heavy with myself... »

The Lesson.

Here are several elements, from which the lesson itself could be built :

THEME : GOD IS ALWAYS WITH US

A. Collective part.

I. Posters : Title : God is always with me.

Possible subjects :

1. The child in different activities of his day.
2. Circumstances in the life of the child which have a particular affective importance (i. e. — the birth of a little brother, success in an examination, receiving of a gift).

The working out of these two posters could constitute an individualized work, done by small groups.

3. In diptyque : on the one side, the child with his mother — on the other, an abandoned child ; or on one side the child alone, on the other, a child having found a companion.

4. Several persons in different attitudes. Under each is the inscription written the phrase : God is always with him (or her).

This last poster would be completed by an individualized work in small groups (cf. n. 1 in « Work at the tables »).

5. Subject of the following talk : The little John in the country with his sheep and his lamb.

II. *Talk.*¹

I am going to talk to you about a little boy who lived — really ! — over a hundred years ago.

He was a little boy who lived in the country. His parents had some sheep, and he was in charge of leading them to where they could eat the grass.

His name was John-Marie Baptiste Vianney. But that is too long a name: we will call him John.

There he is, after his breakfast in the morning, going to the sheepfold: he gets the sheep out, the dog... and — away they go !

And who is he with, the little John, on the road in the country ?

— With his sheep.

And who else ?

— His dog, and the little three-month old lamb, that he has to carry from time to time.

While they're walking along, what does John think about ?

— About the sun, and the flowers.

— But when he is carrying the little lamb, he just thinks about the little lamb.

...but while he is taking care of the little lamb, the sun and the flowers are still there, but he doesn't think about them. Why ?

They arrive, the animals and the shepherd boy, in a green green field. Stop. What do they do ? The sheep eat the grass, the dog?... the lamb?... And John ?...

First, he looks at everything. Then he closes his eyes to think better. And he says, to Someone he doesn't see, but Who is there: Here I am ! Now I can talk to You. »

To whom did he say that ?

— To God, to our Father.

— He was there too — God ?

— While John was taking care of his lamb, He was there ?

— Of course; so that John said. « You are there. I am happy: it was You who invented the flowers ! Thank You for the pretty little lamb ! » To Whom was John speaking ?

Do you think that God is happy when we do as John did: close our eyes and say something to Him ? Of course: He is waiting for it. And we mustn't make Him wait too long.

(The other posters should be commented in a similar way).

1. Imagined by M^{me} Marie Fargues.

III. *Songs.*

B. *Individualized work in small groups.*

Choice of activities :

1) *Drawing*: The child. Different attitudes where he represents himself, and writes: God is always with me.

This activity will complete Poster number 4.

2) *Cutting out paper* : Reconstitute, on coloured paper, different attitudes or activities. Bring the child to realize that God is with him in all these activities and, even, in the whole of his day.

3) To make up a little *dossier* in which the children gather either drawings or pictures representing the moments or activities of their lives. On the cover could be written : God is with us.

4) *Modelling in clay and making wire men*, to express different attitudes.

5) *Bodily expression* reproducing the gestures of every day life.

6) Personal *prayer*, with the child, beginning with his activities (drawing, etc.), in small groups formulated in common and inspired by these activities.

C. *Possible Celebration* (see Annex).

D. *For a prolongation in the daily life and the collaboration with the families:*

1) Plan with the children a *moment* or an *every day activity* when they will think that God is with them (Insertion in the daily life).

2) *Notebook*: To prepare a notebook in which during the week the children will have to note or draw the moments when they will have thought that God is with them (Insertion in daily life and collaboration with the parents).

ANNEX

*Indications for a possible celebration.*¹

The goal : consciousness of a reality which is already « known » : God is always with me.

1. By Sister Marie-Noelle.

The means: reactivate, by reflecting on the word of God, by the testimony of the leader¹ and by that of the community of children, the sentiments which should be those of anyone who has the real sense of this truth:

— *security*, confidence.

— *personal relationship* I can talk to God.

— *joy*, thanksgiving.

It is this which directs the orientation and the structure (the three moments) of the celebration.

1st moment

Hymn of introduction A. 25 or hymn of procession.

The leader: We are here, and there are many of us, gathered to do something together. How many of us are there?

Yes. But there is Someone we have not counted...

(Realization of the actual *presence* of God, now, here, with us.

Feeling of *security*: we feel good, because God is watching us and loves us.)

The reader: — « Do not be afraid, I have bought thee for myself and given thee the name thou bearest: thou belongest to me... I am the Lord thy God, the Holy One of Israel... I have bartered away Egypt to win thee... Do not be afraid, I am with thee. » (Isaias XLIII, 1-4).

Hymn : The Lord is my shepherd. Z. 22.

2nd moment

Leader: The Lord takes care of us. He watches us and He waits for us to look at Him. — He is there and He hears us. — He hears what I am saying to you and when we talk to Him, He listens to us. He is in the middle of us, very near, and we can talk to Him.

(Here, if convenient, the children may be invited to approach the Book of the Word, or the Sanctuary, if this takes place in church.)

Reader: A man who knew that God is always with us made this prayer that we are going to read in the Book of God:

— « Shall I not love Thee, Lord, my only defender.

1. That is, here, by the attitude of Faith which will be his and which will be shown by his way of acting and speaking.

The Lord is my rock-fastness... when I invoke His name I am secure from my enemies... one word of summons to my God and He, from his sanctuary, listened to my voice ; ...Shine in the darkness about me, O my God. » (Ps. 18, 1-2-4-30).

Leader : We also, we can speak to God. We can do it aloud, all together, or to ourselves, in silence, and He hears, He listens.

(Two minutes of silence. This could perhaps be accompanied at first by a very discreet musical background : organ music ; a piece by Bach, for example.)

The leader could terminate this prayer by one or two phrases that the children repeat :

« Lord, You are there. Shine in the darkness. My heart is silent. I am happy, near You. »

Or else by a hymn,

for example :

« I love, for God hears my prayer. » Z. 114.

3rd moment

Leader : What we have just done here, we can do it at any time — at home, in the street, in class, in play. Always, I can think of God and speak to Him. — He is there.

(A witness of joy — the joy of never being alone, of never being afraid... although perhaps avoiding the term « fear ».)

(A few verses of the psalm 137 may be *sung* on a tone of the psalmody or of the preface :

« I tell you my joy, Oh Lord, with all my heart,
You have heard the words of my mouth...
I tell You my joy
For Your love and truth...
The day when I called You,
You heard me and You made great the strength of my soul...
Oh Lord, eternal is Thy love. »)

The celebration could be terminated by a *procession with a hymn or a record* :

« For eternal is Thy love » Z. 135 ;

« Let us rejoice, my brothers... » (only the first stanza) E. 193.

Varia - Homiletics

Doctrinal Sermons for Sundays and Feastdays According to a Liturgical Plan

IV. Septuagesima-Easter

by Élie FOURNIER

*Former Diocesan Director of Religious Instruction*¹

GRACE AND THE SACRAMENTS (continued)¹

Septuagesima - Easter.

The way of hope (*Septuagesima*) — upon which we set out by fait (cf. *Epiphany*) is sustained by the Word of God, continually laid before christians (*Sexagesima*), and leads on to charity (*Quinquagesima*). To encourage us to undertake this royal road, Jesus Himself encounters the Enemy of man (*I Sunday in Lent*) ; He allows them to catch a glimpse of His glory (*II Sunday in Lent*) to which He wishes to lead His disciples (*II and IV Sundays in Lent*). Christ crowns His work by His great Sacrifice, winning for us access to God (*I and II Sundays of Passiontide*), and carries off the victory (*Easter*) which was promised from the beginning (cf. *Advent*). He associates His followers to this victory by the « sacraments of faith... »

SEPTUAGESIMA

Hope

Language of the Liturgy :

Beginning of the ascent to Jerusalem (*Quinquag.* ; *IV Sunday*

1. To use these plans and for the earlier part of the Liturgical Cycle, see *Lumen Vitae*, XIV, 1959, No. 4, p. 708-738.

For the concept of a method of preaching which explains *doctrine* while following the *Liturgy* "the principal organ of the ordinary magisterium of the Church" (Pius XI), see *Lumen Vitae*, XIV, 1959, No. 1, p. 112-126; No. 2, p. 347-363; No. 3, p. 531-548.

in Lent), of the journey towards the redeeming Sacrifice (*Passion-tide*) which has given us hope... Our Lord comes to us at all hours and does not want our lives to be wasted in idleness (*Gospel*). He promises a salary for our efforts (*Gospel*), a reward (*Epistle*)... We are no longer at grips with death (*Introit*), nor in the depths of misery (*Tract*) because the Lord is our refuge (*Intr. ; Grad.*) ; in Him lies our invincible trust (*Comm. ; Postc.*).

Lesson to be drawn.

Christian hope, based on a solid rock — the Risen Christ — stretches forward towards an imperishable crown.

I. CHRISTIAN LIFE STRETCHING FORWARD IN HOPE

A. The runner in the Stadium (Epistle). His precise aim : to win the prize... His muscles strained in effort...

Idleness is not pleasing to God (*Gospel*) ; everyone is invited to labour in His vineyard, at all times...

Christian effort is stimulated by a reward. One has carried off the prize (*Epistle*) : Our Saviour... to all who live in Him the same prize is promised (*Rom.*, VI, 5 ; *Col.*, I, 23, etc.). We must rely on God for the just salary which comes from His infinite liberality...

B. Christian asceticism is the tension necessary to reduce the demands of the body so that the life of the Spirit may develop. Pruning is necessary in order to have a good crop of fruit (*John*, XV, 2). Christian life on earth is always something unfinished (*Ep.*)...

« For we are saved by hope. » (*Rom.*, VIII, 24).

« For we have not here a lasting city ; but we seek one that is to come. » (*Heb.*, XIII, 14).

« Not as though I had already attained... I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus... But one thing I do : forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. » (*Phil.*, III, 12-14).

II. TOWARDS AN IMPERISHABLE CROWN

A. The athletes in the Stadium practise running and impose rigorous privations upon themselves to receive « a corruptible crown, but we, an incorruptible one » (*Ep.*)... The body itself, having shared the effort, shall share in the reward :

Liturgy for the Dead :

« We shall all be changed... In a moment... the dead shall rise again incorruptible... For this corruptible must put on incorruption, etc. » (*Epistle, November 2*).

« The dead who are in Christ shall rise first... and so we shall be always with the Lord. » (*Epistle on the Day of Burial*).

« For Thy faithful, O Lord, life is changed not taken away, and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven. » (*Preface for the Dead*).

B. It is the *inheritance* promised to the children of God (*Octave of Christmas*)... won by the Blood of Christ, Giver of everlasting life (*Heb.*, VII, 16, cf. *Passion*). This life is transmitted by the Sacraments, especially the Eucharist ; therefore the Sacraments can be called « sacraments of hope »... One day they will cease, like Hope itself, when we obtain the prize to which they have led us...

III. BASED ON A SOLID ROCK

A. *The history of God's People* was directed, from its beginning, towards Christ the Liberator. Hope in Him became gradually clearer (cf. the brazen serpent, the manna...), and was purified in the crucible of trial (the Exile...). Throughout their history, Christ is the Rock on which Israel's hope leans. These things were written for our instruction (*Ep.*).

« that through patience and the comfort of the Scriptures, we might have hope. » (*Rom.*, XV, 4).

B. *The New Alliance* which we are, has a clearer hope still. The Rock was struck in the Passion, and streams of living water have flowed — through the Sacraments — more abundantly than of old. Our Divine Lord, Stone rejected by the builders, has become the Head of the Corner (cf. *The Holy Name of Jesus*)... Henceforth He leads His people, living in Him, remaining « the Rock » through His Church : « *Tu es Petrus* »... Thus it is by His gifts (resumed in Himself) « that we are strengthened. » (*Postc.*)

Hence the certitude of Christian hope « which confoundeth not » (*Rom.*, V, 5)... We are no longer surrounded by the groans of death (*Intr.*) but safely within the shelter of a mighty fortress (*Ib.*)...

Our loving God never abandons those who seek Him and who call upon Him (*Grad.* ; *Offert.* ; *Comm.*).

Conclusion.

We cross the threshold of *Easter* today. We start the ascent of hope, since our hope is founded on the Risen Christ.

« Who through Him are faithful in God Who raised Him up from the dead and hath given Him glory, that your faith and hope might be in God. » (*I Pet.*, I, 21).

« An anchor of the soul, sure and firm, and which entereth in, even within the veil, where the forerunner Jesus is entered for us. » (*Heb.*, VI, 19, 20).

The Word of God, received more abundantly during Lent (« the acceptable time »), must stir us from our idleness (*Gospel*) ; « be ye steadfast and unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. » (*I Cor.*, XV, 58).

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SEXAGESIMA

*The Work of Life entrusted to Preaching.**Language of the Liturgy.*

The Word of God is a seed (*Gospel*) of which St. Paul was a most indefatigable carrier (*Ep.* ; *Collect*). This Word has stirred the whole world (*Grad.* ; *Tract*). Its power breaks through the weakness of its instruments for God is working through it (*Ep.*). It must repeat the « *magnalia Dei* » (*Ps. of the Intr.*), so that men may no longer be merely earthly-minded (*Intr.*).

Lesson to be drawn.

The Word of God, sown in souls by preaching, must bring to all the faith and hope (*preceding Sunday*) which lead to Life.

I. THE WORK OF SALVATION IS ENTRUSTED TO PREACHING

A. Preaching must stir up *faith* which is the entrance to salvation (*Epiphany*).

« Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed ? Or how shall they believe Him of Whom they have not heard ? And how shall they hear without a preacher ?... Faith, then, comes by hearing ; and hearing by the word of Christ. » (*Rom.*, X, 13, 14, 17).

The Church, Bearer of Salvation, is « built upon the foundation of the Apostles and Prophets » (*Eph.*, II, 20), that is, upon those who preach... (cf. *the Pastoral Epistles*).

B. Preaching must stir up *hope* (*Septuag.*) by recalling the events of our salvation, proofs of the goodness and power of the Living God: « Our fathers have declared to us... » (*Ps. of the Intr.*). Preaching should force us to recognize « that God is thy name ; Thou alone art the Most High over all the earth » (*Grad.*). In this way it brings salvation, since it « *salvos facit sperantes* » (*Offert.*)...

II. PREACHING ANNOUNCES CHRIST

A. The Word of God must not be used as commerce (*II Cor.*, II, 17), nor waste itself over purely secular matters (*I Tim.*, I, 3-4) ; it must simply shed light on « God's Plan founded on faith. »

Its object should always be Christ and the power of His Resurrection :

« If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen... » (*I Cor.*, XV, 19, 20).

Christ is not human wisdom (*I Cor.*, II, 1-5).

« The hope that is laid up for you in heaven... the hope of the gospel which you have heard... which is Christ, in you the hope of glory. » (*Col.*, I, 5, 23, 27).

B. Christ, to Whom it *enables men to make some response* :

« Christ Jesus manifesteth the odour of His knowledge by us in every place. For we are the good odour of Christ unto God, in them that are saved and in them that perish. To the one indeed the odour of death unto death ; but to the others the odour of life unto life. » (*II Cor.*, II, 14-16).

C. When it is faithful to its real mission nothing can check it, neither imprisonment nor martyrdom :

« Be mindful that the Lord Jesus Christ is risen again from the dead... I labour even unto bands, as an evil-doer. But the word of God is not bound. » (*II Tim.*, II, 8, 9).

« Many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear. » (*Phil.*, I, 14).

The power of the Resurrection works through it. That is why

« the word of God is living and effectual, and more piercing than any two-edged sword, and reaching unto the division of the soul and the spirit... and is a discerner of the thoughts and intents of the heart. » (*Heb.*, IV, 12. — cf. *Is.*, LV, 10).

That is why it has « moved the earth » (*Tract*) ; it puts the enemy to flight « as stubble before the face of the wind » (*Grad.*)...

III. IT WORKS IN UNION WITH THE SACRAMENTS

A. Baptism made our souls receptive to faith's message : « *Ephpheta* »... Preaching, in its turn, must open souls to the action of each Sacrament :

« The first duty of evangelization should be to enlighten minds ; it should endeavour to discover and make the faithful discover, the value of the teaching contained in the liturgy of the Sacraments. » It is important « to urge evangelization through the Sacraments and from the Sacraments »... (Bishops of France : *Pastoral Directory of the Sacraments*).

B. In germination, two elements come into contact (*Gospel*), the seed and the soil... It is the same with the Sacraments, the same with preaching : a human element, fairly insignificant, and a divine element. The divine element works through and *by means of* the human element. The instrument may be poor ; all that is asked of him is to depend on God : « It is required among the dispensers that a man be found faithful » (*I Cor.*, IV, 2). « Power is made perfect in infirmity. » (*Ep.*).

« My speech and my preaching was not in the persuasive words of human wisdom, but in showing of the Spirit and power, that your faith might not stand on the wisdom of men, but on the power of God. » (*I Cor.*, II, 4-5).

Conclusion.

When it announces Christ, preaching prepares the soil — souls — to receive the seed (*Gospel*), that is to say, faith, which leads them

to salvation. Its aim is to form *believers* « *sani in fide* » (*Tit.*, I, 13; II, 2), *people who hope*, who look heavenwards, not merely clinging to earth (*Intr.*), and *people who are saved*, since « *salvos facis sperantes in te* » (*Offert.*).

« Those whom it (the Word of God) does not save, it condemns. Those whom it does not nourish, it kills. My sermons, which you are judging, will judge you at the last day. If you do not go away *more Christian*, you will go away *more blameworthy*. » (Bossuet).

Every Christian then, in virtue of their baptism, should keep their soul eager to hear God's Word, to come back each time with an *increase of hope*, that is, knowing a little better « *Christ Jesus our hope* » (*I Tim.*, I, 1), and determined to make Him better known.

« Shine as lights in the world, holding forth the Word of Life. » (*Phil.*, II, 15, 16).

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QUINQUAGESIMA

Charity, greatest of the three

Language of the Liturgy.

The ascent towards Jerusalem continues, where the redeeming Sacrifice will soon take place (*Gospel*). The hour of deliverance is about to strike, and all nations will hear it (*Grad.*). This strengthens our hope (*Intr.*). Hope and « the faith which saves » (*Gospel*) lead to charity, without which all the rest is nothing (*Ep.*). This charity has its source in that of Our Saviour offering His life for us, and it opens our eyes (*Gospel*) to the vision of God.

Lesson to be drawn.

Just as faith blossoms into hope (*Septuag.*), faith and hope together develop into charity, « the greatest of these three, » which is the very life of God within us.

I. CHARITY : CROWN OF THE WHOLE EDIFICE

A. *The preceding Sundays* have prepared us to hear this. Charity is « *plenitudo legis* » (*IV Epiph.*), « *vinculum perfectionis* », it unites us in one single body (*V Epiph.*) etc.

B. Today's *Epistle* speaks very plainly :

« Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal... If I should distribute all my goods to feed the poor, etc. »

C. Notice its concordance with Our Lord's insistent teaching :

« One of them, a doctor of the law, asked Him, tempting Him : Master, which is the great commandment in the law ? Jesus said to him : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this : Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. » (*Matth.*, XXII, 35-40).

« A new commandment I give unto you : That you love one another as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another. » (*John*, XIII, 34, 35).

« This is My commandment, that you love one another as I have loved you... These things I command you, that you love one another. » (*John*, XV, 12, 17).

II. BECAUSE IT IS THE VERY LIFE OF GOD

A. God is in fact « the God of love » (*II Cor.*, XIII, 11). Better still, « God is love » (*I John*, IV, 8, 16). From this love all things proceed, without it we would neither have been created nor saved :

« In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. » (*I John*, IV, 10).

« God commendeth His charity towards us : because when as yet we were sinners according to the time, Christ died for us. » (*Rom.*, V, 8).

B. God instils into us the same Love which is in Himself :

« I have made known Thy Name to them and will make It known, that the love wherewith Thou hast loved Me may be in them, and I in them. » (*John*, XVII, 26).

« He that keepeth His commandments abideth in God, and God in him. And in this we know that He abideth in us by the Spirit Which He hath given us. » (*I John*, III, 24).

« The charity of God is poured forth in our hearts, by the Holy Ghost Who is given to us. » (*Rom.*, V, 5).

III. CHARITY AND THE SACRAMENTS

A. It is from the Sacraments that this charity which is the very life of God flows. Its source lies in Our Lord's Sacrifice, Who is going to « be delivered to the gentiles, and shall be mocked and scourged... and put to death » (*Gospel*)...

« In this we have known the charity of God, because He hath laid down His life for us. » (*I John*, III, 16).

From this Sacrifice all good flows to us :

« He that spared not even His Own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things ?... No other creature shall be able to separate us from the love of God which is in Christ Jesus Our Lord. » (*Rom.*, VIII, 32, 39).

One of the names given by Tradition to this Sacrifice, entrusted to the Church is « *sacramentum pacis et charitatis*. »

« Therefore It (the Eucharist) is called the sacrament of peace and charity, that we may understand how unworthy of the name of Christian are those who foster enmity. Hatred, dissension, discord, which are very serious plagues among the faithful, must be completely exterminated ; especially because, *through* our religion's daily Sacrifice, *we profess to desire nothing so much as to preserve peace and charity*. » (*Catechism of the Council of Trent*, Part II, c. IV, n. V.)

Cf. also *Secret Prayers* for Corpus Christi, Christ the King...

B. We must approach the Sacraments with charity of soul, without it they will be void of « truth. »

« The most necessary preparation for the Eucharist is for each one to examine whether they are at peace with others, if they love their neighbour in truth, in sincerity of soul. » (*Catechism of Trent*, Ibid., no. 59).

« An apostolate which does not draw its inspiration from the Sacraments, or which does not aim at leading, sooner or later, to the life of the Sacraments, quickly becomes ineffectual and slips into mere natural activity. » (*Directory of the Sacraments, France.*)

C. One day « the Sacraments of faith will have reached their full truth ; Sacraments and Faith « shall be made void » (*Ep.*)... Our eyes will be opened to the fulness of light (*Gospel*) ; we shall see « face to face » (*Ep.*). Then there will be charity without end, in which the Sacraments will have firmly rooted us.

Conclusion.

« That Christ may dwell by faith in your hearts ; that being rooted and founded in charity, you may be able... to know also the charity of Christ, which surpasseth all knowledge ; that you may be filled unto all the fulness of God. » (*Eph.*, III, 17-19).

Life on earth is given us to make « increase of the body, unto the edifying of itself in charity, » (*Ib.*, IV, 16). This can only be achieved by sharing in the Mysteries of which Christ is « the plenitude »... This very week we enter the « *venerabilis sacramenti exordium* » (Secret. Ash Wedn.)... Let us never forget that « we are His people and the sheep of His pasture » (*Tract*), and that it is by this that we shall be recognized...

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FIRST SUNDAY IN LENT

Baptism, entrance into divine security

Language of the Liturgy.

Lent receives its special note from the *preparation for baptism*, which in the first centuries, spread over a period of several weeks the rites which are now united into one ceremony.

We enter upon « a special time. » In this « day of salvation » (*Ep.*), which the Liturgical year forms, the time has come when the sun will reach its zenith — we shall reach the heart of the « *mysterium salutaris* » (*Postc.*). For each one of us, this period should make us more fully conscious of the meaning of the words « *con-surrexistis cum Christo* »...

Christian life is put before us today as one full of difficulties (*Ep.*), the chief being the struggle against Satan (*Gospel*). This struggle must lead us to victory, and be endured under that note of confidence expressed in *Psalms* 90, which gives such a remarkable unity to the text of this Mass.

Lesson to be drawn :

Baptism, in incorporating us with the Risen Christ, places us and maintains us in the divine security.

I. THE DIFFICULTIES OF THE CHRISTIAN LIFE

Our life of faith, hope and charity (*preceding Sundays*) encounters obstacles. Death is always trying to break in (cf. *Advent*).

A. Epistle. The life of an apostle has certain appearances of death. It demands endurance of many things: afflictions, constraint, distress... are a few items in it. Those who lead such a life are often considered to be only half-alive, people who wallow in sadness, beggars, imposters even. These trials await every truly christian life ; such is « the narrow way, » « the daily cross. »

Examples (to be adapted to the audience).

B. Psalm 90 and its comparisons: a snare, plague, arrows, terrors of the night...

Examples : Pius XI spoke of « the plague of secularization » (« *Divini illius magistri* »). St. Theresa of the Child Jesus describes « the terrors of the night » (« *Novissima Verba* ») etc.

C. Gospel. Jesus Himself at grips with the Adversary, « a murderer from the beginning » (cf. *Advent*). The Head of all Salvation is like to His brethren in all things except sin (*Heb.*, IV, 15, 5, 2)...

II. THE CHRISTIAN LIFE IS DELIVERANCE NEVERTHELESS

A. Epistle. Beyond deceptive appearances, there is the strong armour of spiritual qualities with which God has fortified His children to repel all attacks: « charity unfeigned, » « the word of truth, » « the power of God, » etc. Complete contrast between the world's judgment and the profound reality of life in Christ: « And behold we live !, » « always rejoicing, » « possessing all things, » « enriching many. »

Examples (to be adapted to the audience).

B. Psalm 90 and its comparisons: the bird's wings, the powerless arrow, treading on serpents, protection of the Angels...

Examples (to be adapted to the audience).

C. Gospel. Our Lord's victory is the beginning of ours: soon the prince of this world shall be cast out (*John*, XII, 31). « *Exemplum dedi vobis.* » (*John*, XIII, 15).

III. DELIVERANCE CONTINUES BECAUSE
BY BAPTISM JESUS IS WITHIN US

A. Baptism has overthrown Satan and installed Jesus in his place.

Ritual: « *Exi ab eo, immunde Spiritus...* »

« *Tu autem effugare, diabole...* » (cf. *III Sunday in Lent*).

B. Baptism has placed us under the sign of the Cross.

Ritual: « *Et hoc signum sanctae crucis, quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare.* » Cf. the many anointings in the form of a cross.

The sign of the Cross is a sign of triumph (cf. *Passion, Good Friday*). We are under « the shadow of the Most High ; » solidarity with Jesus covers us like a shield ; we can say to Him repeatedly: « my refuge and my stronghold. » He will conquer within us...

Ritual: « *Ipse enim tibi imperat, etc.* »

Conclusion.

« The adopted sons of God » (cf. *Octave of Christmas*), that is what Baptism has made us. God has become « *Our Father* ; » that

is why the newly-baptized recites this prayer on approaching the fountain of life... All of us who are baptized must « keep the unity of the Spirit in the bond of peace... You are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all » (*Eph.*, IV, 3-5)...

The comparison of keeping together was used by Our Lord Himself on the eve of His « elevation » on the Cross (*Matth.*, XXIII, 37, to compare with *John*, XI, 52 and XII, 32)... Baptism is the initial act for the final grouping together, and it already alludes to it (*Ritual* : « *ut cum Dominus venerit ad nuptias*, etc. »). The same thought re-occurs continually : « *I will fill him with length of days : and I will show him My salvation.* »

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SECOND SUNDAY IN LENT

Life now hidden, one day made manifest

Language of the Liturgy.

The Sunday of the *Transfiguration* follows the Sunday of the *temptations*. Dazzling glimpse of Christ's glory (*Gospel*). Reminder at the same time of the difficulties besetting the Christian life : « *inimici, angustis* » (*Intr.* ;) « *adversitatibus, pravis cogitationibus* » (*Coll.*) ; « *tribulationes* » (*Grad.*)... Now that the Son of man is risen from the dead we can and should speak of that vision (*Gospel*). For His Transfiguration is explained by His Resurrection ; His glory shall be ours, after the difficulties which we must overcome (cf. *Coll.* Aug. 6).

Lesson to be drawn :

This co-existence of the difficulties of our present condition alongside the life received in Baptism, explains what is meant by « *saved in hope* ; » our life, now hidden, will one day develop into glory.

I. CHRIST'S LIFE WITHIN US, NOW HIDDEN

« For you are dead ; and your life is hid with Christ in God. » (*Col.*, III, 3).

A. Baptism has given us a real share in the life of Christ.

« All things of His divine power which appertain to life and Godliness are given us through the knowledge of Him Who hath called us by His own proper glory and virtue ; by Whom He hath given us most great and precious promises, that by these you may be made partakers of the divine nature. » (*II Pet.*, I, 3, 4).

Overflowing of the plenitude of Christ with which we have been enriched by Baptism (*John*, I, 16) :

« Planted together in the likeness of His death, we shall be also in the likeness of His Resurrection. » (*Rom.*, VI, 5).

In the wake of the Son Who is « the brightness of His glory and the figure of His substance » (*Heb.*, I, 3), we become « co-heirs with Jesus, King of glory » (*Coll. Transfig.*)

« Whom He foreknew, He also predestined to be made conformable to the image of His Son : that He might be the first-born among many brethren. » (*Rom.*, VIII, 29).

This life is called « *sanctifying grace*. »

B. It is a life of growth, in spite of the difficulties of our present state, and even *thanks to* them, if we know how to overcome them, relying on God's help.

« Transformed into the same image from glory to glory as by the Spirit of the Lord. » (*II Cor.*, III, 18).

« That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory. » (*Ib.*, IV, 17).

« I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. » (*Rom.*, VIII, 18).

C. This life, in itself invisible, is made manifest by its effects, as the sap can be appreciated by the *fruit* :

« So let your light shine before men that they may see your good works and glorify your Father Who is in heaven. » (*Matt.*, V, 16).

« As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me... He that abideth in Me and I in him, the same beareth much fruit ; for without Me you can do nothing... In this is My Father glorified : that you bring forth very much fruit and become My disciples. » (*John*, XV, 4-8).

Holy Church gave us warning as soon as we had been regenerated in Baptism :

Ritual : « *Accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum : serva Dei mandata...* ».

D. This life radiates *even upon the body*. That is why each one of us should be like a mirror reflecting the divine light : « *Each one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, etc.* » (*Ep.*) (cf. *Coll. Secret* of next Sunday, and many other Collects...)

II. AWAITS ITS DEFINITE STATE : GLORY

« When Christ shall appear, Who is your life, then you also shall appear with Him in glory. » (*Col.*, III, 4).

A. « *The light of glory* » : complete escape from « the kingdom of darkness » (*Col.*, I, 13), full development of the state begun here below, definite transfiguration : « *Tunc fulgebunt justi sicut sol* » (*Matt.*, XIII, 43) ; « the things which are seen are temporal, but the things which are not seen are eternal » (*II Cor.*, IV, 18)... Radiance of Our Saviour « established in His power of the Son of God through His Resurrection from the dead »... It is like a brightness, a splendour which is diffused upon us, drawing us into its realm (cf. *III Advent*)...

B. *The body*, which has triumphed over difficulties, will receive its reward :

« It is sown in dishonour : it shall rise in glory. » (*I Cor.*, XV, 43).

« We know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven... that that which is mortal may be swallowed up by life. » (*II Cor.*, V, 1-4).

Baptism has already set a seal upon this body (cf. the many *anointings*)... The « Holy Unction » (*Mediator Dei*) will mark it once again... Holy water and incense will accompany it to its last resting-place, where it will await « *the incorruptible crown* » of glory (*Septuag.*), as our faith assures us : « Jesus Christ will transform the body of our lowness, made *like the body of His glory* » (*Phil.*, III, 21)...

C. The very difficulties we encounter will help us towards this definite state :

« Bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake ; that the life also of Jesus may be made manifest in our mortal flesh. » (*II Cor.*, IV, 10, 11).

Conclusion.

The Transfiguration prepared its three witnesses for the Passion, and the Passion led Jesus to His Eternal Transfiguration. Therefore this mystery lies at the basis of the Church's hope :

« The whole Body of Christ can now realize the transfiguration It will have. Its members can re-assure themselves that one day they will share the glory awarded to the Head. » (St. Leo the Great, *Sermon LI for the II Sunday in Lent*).

Thus the Transfiguration shows us the final result of our Baptism, of the Eucharist (« *futuræ gloriæ pignus* »), of all the Sacraments by which we are « *regenerated unto a lively hope* » (*I Pet.*, I, 3)... The Church considers this teaching very important, since She appoints another and special feast for the Transfiguration. She sees in this mystery the declaration of our definite adoption (*Coll.*, Aug. 6), and makes us beg to « understand it with purified and enlightened minds » (*Ib. Postc.*: the phrase is the same for the *Epiphany*, another feast of light...). This *enlightened mind* is nothing else than the deepening of our faith, through and *by means of the mysteries celebrated*... Deepening of this faith by which « we have access into this grace wherein we stand : and glory in the hope of the glory of the sons of God. » (*Rom.*, V, 2).



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THIRD SUNDAY IN LENT

Here below separation is always possible

Language of the Liturgy.

Darkness is always eager to stifle light (*Ep.*) The enemy, though driven out, ever seeks an opportunity to get back again (*Gospel*). A snare is set for us (*Intr.*) By taking part in the Sacred Mysteries (*Postc.*) we are in the House of the Lord and under His protection (*Comm.*) He takes our defence upon Himself and preserves us from danger (*Coll. ; Grad. ; Tract*).

Lesson to be drawn :

Life given us by Baptism can always be lost through unfaithfulness ; that is the separation caused by *sin*, a sad misfortune.

I. BAPTISM HAD SNATCHED US AWAY FROM THE ENEMY

Allusion is frequently made to the power of the enemy : *I-III Sundays of Advent, the Immaculate Conception, I Sunday in Lent.*

A. Baptism put the devil out.

Ritual : Beginning : « *Exi ab eo, immunde spiritus, et da locum Spiritui Sancto Paraclito.* »

— 2nd Prayer : « *Disrumpe omnes laqueos Satanae.* »

— Exorcism : « *Recede ab hoc famulo Dei.* »

— Before entering the baptistery : « *ut recedas...* » « *Tu autem effugare, diabole...* »

The command is given in the name of Him Who aids His *Church* at all times and has promised Her victory against the assaults of hell :

Ritual : « *Ipsa enim tibi imperat, maledicte diabole, qui pedibus super mare ambulavit et Petro mergenti dexteram porrexit.* »

B. The result is a complete *spiritual armour*.

— Flood of divine light, and healing of the heart's blindness.

Ritual : 1st. Prayer : « *omnem caecitatem cordis ab eo expelle.* »

4th. Prayer : « *illuminare lumine intelligentiae tuae.* »

That is why baptism was formerly called « *illumination*. » The newly-baptized has actually become « *lux in Domino*, » which brings important obligations with it (*Epi.*).

— Gift of *spiritual hearing* to attend to the Words of salvation and a *spiritual acumen* to perceive and follow the good odour of Jesus Christ: « *Ephpheta* »...

The newly-baptized has been empowered to say: « *I renounce the devil*, etc. »

II. THE RETURN OF THE ENEMY IS A SAD MISFORTUNE

A. Today's Gospel:

« I will return into my house whence I came out... And the last state of that man becomes worse than the first. »

The same teaching is found in *II Pet.*, II, 20, 21.

« For if, flying from pollutions of the world, through the knowledge of Our Lord and Saviour Jesus Christ, they be again entangled in them and overcome ; their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice than, after they had known it, to turn back from that holy commandment which was delivered to them. »

Is not loss of sight more distressing for one who has known the light of day, than for one born blind ?...

B. This separation is called *sin*... Sin is the loss of the friendship and protection of God, the foot caught in the snare (*Intr.*), the straying of the traveller who has not endurance enough to finish the course (cf. *Septuag.*), the check in the way forward, even the turning back which puts us once more in Satan's power, consenting to the chains of slavery (*Ep.*)... It prevents us receiving the inheritance to the Kingdom of Christ and of God (*Ep.*)...

III. THE BAPTIZED SOUL IS OFTEN WARNED TO BE ON HIS GUARD

A. *From Baptism*: Before dismissing the newly-baptized, the Church encourages him to preserve his garment white, to keep his candle lit. She takes leave of him with the recommendation he will hear so often in the course of the Mass: « *Dominus sit tecum* ; » this keeps the Lord in the citadel.

B. Today and frequently, especially during *Lent* : « Walk then as children of the light » (*Ep.*)... Since the enemy's attacks often reach us through the body, St. Paul speaks of certain vices to be avoided (*Ep.*) which would fling us back into the way of darkness (cf. *Rom.*, VI, 12 sq. : *Eph.*, IV, 17 sq.)...

C. The sacramental grace which is offered to the child of God throughout his earthly pilgrimage, is the means established by Our Lord to preserve the faithful soul in that state in which Baptism placed him.

Sacramental grace of the *Eucharist* : « may this victim cleanse us from our sins and sanctify our bodies and minds » (*Secret*, also many other Secrets and Postc.)... Sacramental grace of *Penance*, by which « re-instated, we take the resolution to amend our life and our ways. » (*Cat. Trid.*, II, c. V, n. 11)...

Conclusion.

By Baptism we entered the House of the Lord (*Comm.*), and we have installed the Lord in our own (*Gospel*). It is for us to keep Him there by prolonging the benefit of Baptism by the grace of the Sacraments, which Our Lord places at our disposal. Does not the Church say to us insistently every Sunday — or more often — what She said when She made us children of God : « *Dominus vobiscum* »... Our Lord is always faithful, even if, alas ! we are unfaithful (*II Tim.*, II, 13). Let us tell Him again trustfully : « My eyes are always towards Thee » (*Intr.*) ; « Blessed are they that dwell in Thy house. » (*Comm.*).

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FOURTH SUNDAY IN LENT

Joy and Confidence of the children of the Church

Language of the Liturgy.

Throughout this Mass there is question of *joy*. Joy of the athlete who, in spite of a sharp struggle, can breathe at ease (*Coll.*). Joy resulting from liberty (*Ep.*), from the security we feel behind the

solid battlements of Jerusalem (*Intr.* ; *Grad.* ; *Tract*, *Offert.* ; *Comm.*), joy at the abundance of the good things offered us (*Grad.*). Joy at a well-prepared feast (*Gospel*)...

Lesson to be drawn :

Joy of the children of God invited to take their places at the Holy Table of the Eucharist at Eastertide.

I. THE CHURCH REJOICES TO WELCOME HER CHILDREN

A. The Church is the *house of the Lord*. Formerly Jerusalem wore a festive air when the Israelites came thither on pilgrimage: *Ps.* 121... The Church does the same at Easter...

B. The Church is a *happy mother* while the ancient Jerusalem has become barren (*Ep.*). — Cf. *Matt.*, XXIII, 37, 38.

« Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children... Behold, your house shall be left to you, desolate... » « There shall not be left here a stone upon a stone... » (*Matt.*, XXIV, 2).

The Church has become fruitful through the Sacrifice of Calvary. She was brought forth from the wounded Side of Christ on the Cross... In the Mystery of Easter, which we have already begun (*Ps.* 121), She will beget new children through *Baptism*... Through *Penance* and the *Eucharist* She will open Her arms to others who, without entirely forsaking Her, have not had a filial attitude towards Her for several months, perhaps even for several years...

II. THE CHILDREN OF THE CHURCH REJOICE

A. Formerly God's People loved going up to Jerusalem for the Feasts which recalled the great interventions of God in their history. They knew how to find « the glory of the Lord » in the Temple.

« I rejoiced when they said to me : We will go into the house of the Lord, Jerusalem which is built as a city, which is compact together. Let Peace be in thy strength and abundance in thy towers. » (*Intro.* ; *Grad.* ; *Comm.*).

« Mountains are round about it, so is the Lord round about His people. » (*Tract*).

B. Today God's People go up to Jerusalem to live over again the redeeming Sacrifice (*Quinquag.*). This Jerusalem is stronger than the old one, it is built upon Christ Jesus. There the newly-baptized enter, to become the « habitation of God in the Spirit » (*Eph.*, II, 20-22) ; there true « peace » is found, acquired by the Blood of Jesus (*Ib.*, 13-17), and offered for the whole world (*John*, II, 52 and *Col.*, I, 20-22) ; there, in fine, is absolute safety, for the Church is built upon rock. She has nothing to fear, not even death which Our Lord will overthrow...

C. Joy of the child of God who knows he is travelling towards the Heavenly Jerusalem, ever since his Baptism :

« ut sanctificatione concepta ab immaculato divini fontis utero in novam renata creaturam, progenies coelestis emergat. » (*Paschal Vigil*).

His journey is bordered by the Eucharist and other Sacraments, « relays of salvation. »

III. JOY OF SHARING IN THE HOLY EUCHARIST

A. Formerly the People of God were fed in the desert (*Exod.*, XVI)... Crowd fed miraculously by Our Lord (*Gospel*). This food foretold another...

B. Today God's People is invited to this abundant table. Twelve baskets remained over after Our Lord's miracle (*Gospel*) ; one basket to each Apostle... Today one basket to each priest, in every parish. The words of consecration do not multiply the Body of Jesus, but from many loaves they make the One Body Which is offered up all over the world, becoming the One Bread Which unites all who share It into one body (*I Cor.*, X, 17)... Table both abundant and inexhaustible... All are invited, especially at this season, because it is the bread of the Resurrection... To the Sick, who cannot come to Him, Jesus will come to them, and like His first guests, « seated on the grass, » He will give them the bread by which we « live for ever »...

Conclusion.

Ever since *Septuagesima*, we have been looking towards the Cross, and we set out then upon the way of hope. Its shape is growing clearer and clearer. At *Quinquagesima* we saw it as the foundation of charity which is the bond of the new People of God

won by the Blood of Jesus... Today our feet are in the courtyard of the Temple : « *Stantes erant pedes nostri* » (Ps. 121). Next Sunday we will enter the Holy of Holies...

Our soul should be in « joy » because the Temple whither we are going is that « not made with hands, » the body of Our Saviour, renewed by His Resurrection, our sacred meeting-place with the Living God.

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FIRST SUNDAY OF PASSIONTIDE

The eternal inheritance won by the Blood of Jesus

Language of the Liturgy.

Today the light of faith is going to guide us to the *holy mount* ; it will enable us to discover *the true dwelling-place of God* among men (*Intr.*) ; we reach the summit of Christ's Mystery... The tent pitched among us at *Christmas*, in the human Body of Jesus, is about to become the « greater and more perfect tabernacle not made with hands » (*Ep.*). Our Lord tells us that He has come from eternity (*Gospel*) to lead us to it ; He opens to us the true Temple (*Ep.*). Access is given by the shedding of His Blood Which is ever at our service (*Comm.*). From the wretched prisoners we were (*Intr.* ; *Grad.* ; *Tract* ; *Secret*), we pass into the friendship of the Living God (*Ep. Offert.*).

Lesson to be drawn :

The Cross is the new Tree of Life. Access to the Living God, closed by the fall, is opened by the Blood of Christ, Which remains at our disposal.

I. JESUS WINS ACCESS TO THE LIVING GOD FOR US

A. Formerly, access to God was the object of every people's search, the aim of many groping endeavours (*Acts*, XVII, 27 — *Examples...*).

The People of God, more fortunate than the heathens, knew God to be with them. They had elaborate ceremonies in the magnificent Temple at Jerusalem... Entrance was not at will, however ! Severe restriction arrested non-Jews in the outer court. One part, the « Holy of Holies, » was accessible to the High Priest *alone*, and that only once a year. Even then, he had to protect himself by the blood of victims, and follow a complicated ritual.

B. Today, there is « a greater and more perfect tabernacle not made with hands » (*Ep.*). Our Lord had replied to the *Jews* : « Destroy this temple, and in three days I will raise it up. » « He spoke of the temple of His body » (*John*, II, 19, 21. Cf. *Mark*, XIV, 58). In leading out to death the human Body of Christ, Which was the completion of the Old Testament, the Jews themselves gave the first destructive blows to their Temple of stone. They took away the Corner Stone and the building was bound to fall. There, « *in montem sanctum* » (*Intr.*) was the point of contact where the People would meet their God in prayer and sacrifice... Henceforward, instead of the stone Temple, the Body of Christ, built anew by the Resurrection, will be the new Temple, the place where dwells the glory of God, the one point of contact between the New People and God, the bond of their unity (cf. *John*, II, 52 and XII, 32)...

II. PROTECTED BY THE BLOOD OF JESUS

A. Formerly it was by the blood of victims that men sought to approach God, even sometimes going so far as human sacrifice... At Jerusalem, according to laws made by God Himself, sacrifices were offered up almost continuously... The exterior rite symbolized a deep truth. When this truth was forgotten, Prophets raised up by God protested with all their energy (*Amos*, V, 21 sq.; *Is.*, I, 11; *Ez.*, XLIV, 7, etc.)... They foretell that a day will come when all this will be altered, and from East to West one sacrifice will replace all others (*Mal.*, I, 11)...

B. Today we have this sacrifice. The blood of goats and oxen is declared inadequate (*Ep.*). The Blood of Christ alone suffices, Which He offered from His coming into the world (*Heb.*, X, 3 sq.)... When He was about to undergo the sufferings which would lead Him to the Cross, Jesus took bread and wine... He said : « This is the chalice of the New Alliance in My Blood » (*I Cor.*, X, 25)... Ever since then humanity is made up of « *those who are made nigh*

by the blood of Christ... for by Him we have access to the Father » (cf. *Eph.*, II, 13-18)...

III. THIS BLOOD EVER LIVING AND INEXHAUSTIBLE

A. Full of the undying life of the Resurrection, this Blood wins an eternal inheritance for us (*Ep.*). It is « able also to save for ever them that come to God through Christ (*Heb.*, VII, 25). Christ, come from eternity (*Gospel*), wishes to take us thither. We become one with Him (*Rom.*, VI, 5). Receiving His Blood, we live in Him and share His Resurrection (*John*, VI).

B. Jesus has left His Blood at the disposal of the Church in the Eucharist: « *Hoc corpus... hic calix... Hoc facite* » (*Comm.*)... The Eucharist renews in mystery the death of Our Saviour. It does not multiply Christ's Blood Which is unique, as His Body is (*IV Lent*), but from wine which can be multiplied, It makes the unique redeeming Blood, Which has the power of inexhaustible redemption... Through the Eucharist then, comes this « relationship » of the sons of God and this access for all to the Living God.

Conclusion.

Our hope (*Septuag.*) rests in this Blood Which, springing up like a fountain, raises us « *in montem sanctum*: » glory (*II Sunday in Lent*). Our charity (*Quinquag.*) is rooted in It... From It flows the strength to overcome the difficulties which delay our progress (*I and III Lent*. Cf. many *Postc.* « *remedium praesens et futurum* » etc. Through the Eucharist, this Blood sheds Its power over all the other sacraments, which become, in our storm-tossed existence here below, « the anchor of the soul, sure and firm, and which entereth in, even within the veil, where the fore-runner Jesus is entered... » (*Heb.*, VI, 19).

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M. J. CONGAR, o. c.

SECOND SUNDAY OF PASSIONTIDE

Preaching by the Liturgy has a easy task today. Let us remember its first principle : *The rite itself teaches*. The spoken word has to underline it, explain it, bring out its value.

The priest who is devoting this year to instruction on *grace* and the *sacraments*, can take either the ceremony as a whole, or make use of a particular detail.

Lesson to be drawn from the general aspect :

Jesus refused to be made King (*IV Lent*)... Today He accepts the kingship of humiliation: the entry into Jerusalem on the ass, the Cross and its fearful preludes...

Jesus is King also in the fragility of the *Sacraments*... The multiplied loaves did not express His Kingship, because *the Spirit that vivifies* (*John*, VI, 63) had not yet been sent, because Jesus had *not yet been glorified* (*John*, VII, 39). Now, the grain of wheat is going to fall to the ground (*John*, XII, 24), its fruit will be multiplied, it will raise up the « quickening Spirit » (*I Cor.*, XV, 45)...

Therefore the Eucharist and its train of Sacraments are at one and the same time « *humiliation* » and « *exaltation* » (*Ep.*). In each of His « *mysteries* » Jesus Christ, « established in His power of the Son of God by His Resurrection from the dead » (*Rom.*, I, 4), accepts it as a death (lifeless elements and human speech), and by this death gives us a share in His Life. In each Sacrament: « *Vita mortem pertulit et morte Vitam protulit* » (*Hymn*).

Some detailed aspects.

The Sacraments are both :

« *Humiliation* »
« *Patientia documenta* »

« Work of Our Saviour in
death »
« *Emisit spiritum* »

« *Munus oblatum* »

« Dispersal of the sheep »
who, having received the Sacraments, must return to their daily life.

« *M o r t e* »

« *Exaltation* » (*Epistle*)
« *Resurrectionis consortia* »
(*Coll.*)

Result: « a new-born people »
(*Tract*, end)

« *Post tres dies resurgam* »
(*Gospel*)

« *Effectum beatae perennitatis* »
(*Secret*)

Re-grouping round the Living Christ
(Ant. for the *Magnificat*)

« *V i t a m* » (*Hymn*)

THE HOLY DAY OF EASTER

*The summit : Death overthrown for us**Language of the Liturgy.*

The struggle from the beginning (*Advent*), whose vicissitudes we have seen (*I and III Lent*), reaches its height. Life and Death in person confront one another in single combat. The duel (*Seq.*) ends in the crushing (cf. the *Immaculate Conception*) of Death (*Gospel, Coll.*). Our death has thus been destroyed (*Preface*) ; the entrance to eternity is open to us (*Coll.*). The victory is final, because the Risen Conqueror is with us always (*Intr.*).

Lesson to be drawn :

Victory of Life, fully realized, permanent and « *ours.* »

I. LIFE AND DEATH HAVE MET IN WONDROUS COMBAT

A. The issue of this duel was *foretold from the beginning*: the seed of the woman « shall crush thy head » (*Gen.*, III, 15)... The whole history of salvation has been a series of sketches of this final victory... We have watched it coming for several weeks: « Now shall the prince of this world be cast out » (*John*, XII, 31)... *Sin*, under which humanity was buried, has been taken away by the Lamb Who has been sacrificed (*John*, I, 29), atoned for by the shedding of His Blood... We have seen *Death*, the result of sin, recoil several times at a word from Jesus, no more redoubtable than a light sleep (*Luke*, VIII, 52 ; *John*, XI, 11). Today, Death takes to flight in confusion (*Matt.*, XXVIII, 4): « *Surrexit, non est hic...* » (*Gospel*)...

B. The defeat of Death is now *complete*. For Lazarus, etc., it returned to the assault. For Jesus it will never return: « Christ, rising again from the dead, dieth now no more. Death shall no longer have dominion over Him » (*Rom.*, VI, 9)... The life which He brings to the world only let itself be suspected at the virginal Birth, and let itself be caught sight of in the fugitive brightness of the Transfiguration... Life, like light itself, light which would penetrate the stone of the tomb and the doors of the Cenacle... Life serenely dominating Death:

« He went into the sepulchre and saw the linen cloths lying, and the napkin that had been about His Head, not lying with the linen cloths, but apart, wrapped up into one place. » (*John*, XX, 6, 7).

No such duel has ever taken place: « *Dux vitae mortuus regnat vivus... Victor Rex* » (*Seq.*).

II. UNENDING CONFLICT IN WHICH WE ARE INVOLVED

A. Throughout the year we proclaim that the entire work of Jesus is « *propter nostram salutem* »... We sing it even louder today which is the summit of « the sacrament of our salvation » as the Liturgical Cycle can be called: « It is *our* death which He has destroyed, *our* life which He restored » (*Preface*). During the Paschal Vigil we have proclaimed this with exceptional vividness.

Examples, according to the Liturgical training of the hearers...

B. We proclaim it each time we receive a Sacrament. For « if Christ be not risen again, then is our teaching vain, and your faith is also vain... And if Christ be not risen again your faith is vain, for you are yet in your sins... But now Christ is risen from the dead » (*I Cor.*, XV, 14-20)... If Christ were not risen, *Baptism* would be nothing at all, for water by itself is sterile... « *Holy Unction* » would be a mere deception, since oil by itself can do nothing against death... The *Mass* itself would be meaningless, since it is only through the glory of the Resurrection that the human Body of Christ has become life-giving (*John*, VI, 63)...

Our mere presence at *Mass* is an act of faith in the Resurrection, as is the request for *Baptism* made by the new-born child, and the *Unction* made on the limbs of those about to embark through death upon the last journey...

C. We proclaim the perpetuity of this conflict when we accompany *our dear departed* to their last resting-place. An opportune moment to remind ourselves of it... The last melody accompanying the lowered coffin is:

« *I am the Resurrection and the Life*: he that believeth in Me, although he be dead, shall live, and everyone that liveth and believeth in Me shall not die for ever. » (*John*, XI, 26).

Is it a mere chance? No. « For Christ is risen from the dead, the first-fruits of them that sleep » (*I Cor.*, XV, 20). This last phrase, echo of our *Baptism* « *vivas in saecula saeculorum*, » is the basis of our faith in all the sacred gestures throughout our mortal life... We share this conflict and the victory is ours, provided we respond to the invitation of the risen Christ (« *Resurrexi et adhuc tecum sum* ») by abiding in Him, and keeping Him within us...

Conclusion.

The whole of our life as Christians *depends upon Easter...* This life is in process of growth (*II Lent*) difficulties do not prevent its development (*I and III Lent*) in joy of heart (*IV Lent*)... But today we have not only the power to breathe (cf. *Christmas Eve, Postc.* ; *IV Lent, Coll.*) ; our soul dilates with joy and hope... The gates of eternity are flung open to us (*Coll.*). Without Christ Risen, we would go down further into Death every day. With Him, met continually in the Holy Mystery (*Secret*), « nothing shall be able to separate us from the love of God which is in Christ Jesus Our Lord. » (*Rom.*, VIII, 35-39)... The first days of creation were « good » (*Gen.*, I) ; but this day has none comparable to it : « This is THE DAY WHICH THE LORD HAS MADE... » (*Grad.*).

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INTERNATIONAL SURVEY

I. NEWS

INTERNATIONAL MEETINGS

Sixth International Conference on Religious Sociology: Religion and Social Integration (Bologna, 3rd-6th September 1959). — The sixth International Conference on religious sociology was held at the Dominican Friary in Bologna, Italy, from the 3rd to the 6th of September. The choice of this city was justified both by the rapid though recent development of religious sociology in Italy and by the interest roused by a scientific pastoral of the Bishop of Bologna, Cardinal Lercaro. The choice of the principal theme: religion and social integration, was the result of the desire, expressed by the fifth conference (Louvain 1956), of bringing out the scientific aspect in research on religious sociology.

There were some 120 members drawn from 21 countries taking part in the various general meetings and discussion groups. They represented the whole Church; even India, Africa and Japan as well as North and South America had their representatives: there were clergy, religious and layfolk both Catholics and Protestants.

The opening address, read by Professor Falardeau of Quebec in the absence of the President, M. J. Labbens, clearly defined the line to be taken by the Conference. The relative but certain success, even, at times, the vogue enjoyed by religious sociology among the clergy and Catholics in general is in a large measure due to the primacy accorded to pre-occupations of a practical kind. It is time that the scales should be once more tilted in favour of knowledge. The present tendency would impede the development of religious sociology as practised among Catholics in relation to social sciences in general and even to religious sociology promoted by non-Catholic scholars. There is too much trying to make religious sociology merely an applied sociology without deepening its scientific aspects, a course which would soon prove deleterious to the value of its application. As M. Labbens says: «The practical applications of the theory presuppose the existence of the theory. It is contradictory to want to be effective in action without first trying to deepen one's knowledge, especially in a domain which is still fairly new.» He concludes: «Our first aim then, must be to develop our knowledge and, consequently, to carry research as far as possible.»

The conferences opened as usual, with a review of what has already been accomplished in religious sociology. This was undertaken by Reverend P. E. Pin, S.J., Professor at the Gregorian University. It seemed to him that, since 1956, the sociology of Catholicism had made progress

both in extent and in depth. The developments in extent could be summed up under three categories : first, the setting up of new associations and new research centres : in Italy, centres at Rome, Padua, Turin, Pisa, Milan, Chieti, Palermo ; in Spain, the centre at Barriada y Vida, Madrid ; the research centre at the University of Laval, Canada ; in Germany, the Paderborn and Essen Sociologico-Pastoral Institute ; the FERES centre (Fédération Internationale des Instituts Catholiques de Recherche Socio-religieuse) at Geneva ; the Centre de Sociologie Religieuse du Nord at Lille, France ; etc. ; secondly, the more frequent use of sociological methods and concepts in studies of pastoral work (especially on the organization of Catholic teaching, the drawing up of plans for building churches, and dealing with scattered groups of Catholics, vocations — we should mention the congress at Vienna in October 1958 — regional missions, etc.) ; finally, the considerable extension of morphological studies of Catholicism in almost every country, with however, one important omission to which attention should be drawn, viz., studies in religious psycho-sociology which are almost non-existent. The progress in depth had been marked especially by empirical investigations with a view to drawing conclusions ; here, special mention should be made of Father Fichter, S.J. (New Orleans, U.S.A.) and his studies on parish groups in the United States and Germany, the works of L.T. Underwood and the research carried out by KASKI in Holland on the possible relations between religious observance and membership of religious associations.¹

Monsieur P. G. Dreyfus (France), research attaché to C.N.R.S. and member of the European Committee for the Sociology of Protestantism, then outlined briefly but very interestingly, the vocation and limits of a sociology of Protestantism in France. We shall simply point out that sociological research on Protestantism is particularly handicapped by the difficulty of finding a definition of a Protestant. While it is sociographically possible to call a Catholic a « Mass-goer » or an « Easter communicant, » it is not nearly so easy to classify members of the Protestant churches. This being so, the sociologist of Protestantism must, from the very beginning of his research, find new methods, capable perhaps, of finer distinctions than are usually drawn by sociographers of Catholicism.

In the conferences that followed on the general theme the same subject was dealt with several times by various research workers. The matter under review was functional analysis in religious sociology. Father Tufari, S.J., of the Centro di Studi Sociali in Milan, having presented this method in the setting of general sociology, went on to apply it to a religious system : functional analysis of religion is the study of religion considered as a part of a given cultural system and

1. There is a good up-to-date bibliography available at the *Archives de Sociologie des Religions* (Paris). In *Social Compass*, Vol. VI, Nos. 4-5, may be found a clear outline of the situation of religious sociology in certain countries, especially Italy, Germany, France, Austria, Belgium, Holland and Spain.

therefore, of complex socio-cultural interactions. « At the present time, » said Father Tufari, « functional analysis is drawing attention to comprehensive problems which require, especially, an elaboration of descriptions and typologies together with care to link up, compare and integrate the different religious systems in connection with the more general problems of social life. »

Abbé Houtart, Director of the Centre de Recherches Socio-Religieuses in Brussels and Secretary of the International Conference, dealt with the same subject from a different angle : he treated of the variables which affect the integrating role of religion in so far as it influences, in a positive or negative way, the formation or cohesion of social groups. The functionalist theory distinguishes in religion between motivations (universal love, for example), functions (such as the influence of a Catholic school in a Catholic region), and dysfunctions (for instance, the Protestant sect in a Catholic parish). Functions and dysfunctions are, moreover, considered as manifest or latent. This scheme can be of use in seeing how religion, or the five elements of religion already mentioned, may vary according to changes in society or groups. Finally, Mr. Thomas F. O'Dea, Professor of Sociology in the University of Utah, U.S.A., dealt with some dilemmas that arise in the institutionalisation of religion. These dilemmas are, for the most part, the result of various motivations which change according to the structure, mentality, and methods of apostolic action within the different sub-groups in a religion.

This central theme of functionalism in religious sociology was illustrated by several reports such as that of Father W. Goddijn, O.F.M., a member of the Dutch KASKI, on scattered Catholic minorities and social integration.¹ Father Goddijn concluded his paper by emphasizing these pertinent remarks : « It is our conviction that the antithesis between Catholics and Protestants in Western Europe and North America is, to a considerable extent, determined by factors of a sociological and psychosociological order. It is of the highest importance, now that the opposition against the churches that grew out of the Protestant Reform is dying out in Catholic circles, to stress the importance of socio-religious enquiries on the attitude of groups composed of Catholics and Protestants as well as on minorities whether Catholic or Protestant. » Two communications, one from Père Cuny (Marocco), on scattered Christian groups in North Africa ; the other, from M. l'Abbé Pilloud (Fribourg), on those in Romande Switzerland, corroborated the views put forward by Father Goddijn.

Father Fichter, S.J., without doubt, the most outstanding personality at the Congress, threw light on functionalism in a different way. He tried to work out a specifically American problem by studying the way in which

1. Consult also Father Goddijn's doctorate thesis : *Katholieke Minderheid en Protestantse Dominant* (Sociologische naderking van de historische relatie tussen Katholieken en Protestanten in Nederland en in het bijzonder in de provincie Friesland), Assen, 1957.

the parish can assist integration in the global society. In the discussions which followed, it emerged that several congressists would have liked the Father to have modified his views by taking into account the fact that sociological efficiency and Christian efficiency do not always coincide. The conference of Monsieur J. Maitre of C.N.R.S. (Paris), on « The role of religion in changing society » fitted into the same context. A very substantial communication from M. l'Abbé J. Laloux (Brussels), Director of the Namur bureau of the C.R.S.R., on « The sociological analysis of social and religious change » was deserving of attention both for its wealth of ideas and for its realism based on prolonged and detailed observation of facts and situations. He stressed the insufficiency and danger of purely sociographical research and asked that more emphasis might be laid on global analysis of a situation. To this end he put forward two theories ; the one he called the *bringing face to face* of a given situation with a new social reality ; the transition, for instance, of a rural culture to an industrial culture ; the other, he called the *theory of equating subject to object* that is, man, socially conditioned, and the Church considered also in all her sociological conditioning : for example, the meeting of the adult worker with the Church's liturgy. Professor S. S. Aquaviva (Padua), spoke in the same strain on the psychology of dechristianization under pressure of industrial society.

Broaching a possible solution which is even more fundamental and pregnant with hope for the future of religious sociology, Father H. Carrier, S.J., Professor at the Gregorian University, introduced a scheme of psycho-sociological studies to be undertaken in order to grasp the true meaning of the role of groups of reference in the integration of religious attitudes. The theory of groups of reference helps to understand how our fundamental attitudes are marked by the groups to which we are psychologically linked, either on the plane of real belonging or else, on that of simple identification and projection. Inspired by two fundamental chapters of psychology, that on collective attitudes and as « social systems » whose norms and values give the direction to one's as « social systems » whose norms and values give the direction to one's behaviour. « By insisting on the communal and social setting of our ways of religious behaviour, » says Father Carrier in conclusion, « we can point out to those engaged in pastoral work certain solidarities and certain conspectuses that must be taken into account in plans for apostolic work. »

In examining the implications and pastoral consequences of the matters dealt with, Father Birou, O.P. (France) brought the congressists back to pastoral realities. He expressed regret that the conference seemed to be forgetful of its origins which were clearly characterized by pastoral preoccupations. This regret, moreover, seemed to be shared by most of his compatriots and a good number of other congressists especially those from the Latin countries.

Summing up the work accomplished, Monsieur l'Abbé Houtart, the admirable organizer of this Conference, and the effective president of

the meetings, saw in the consciousness of the need for scientific reflexion, the principle fruit of the gathering. Thanking Cardinal Lercaro for his warm welcome and encouragements (the Cardinal had taken part in almost all the conferences), he invited him to speak once more in conclusion. With the help of statistics and surveys, the Cardinal set forth the religious situation in his diocese, one of the most communistic in Italy. He thus showed in practice, the use of religious sociology in the administration of the Church.

Taking into consideration the opinion of many of the members, it can be said that the result of this congress may be summed up in three desires. First, for a sounder sociology which, beginning with socio-graphic analysis, will courageously tackle the domain of specifically sociological hypotheses. Secondly, the desire for broader perspectives on pastoral work which will inspire sociological research is not one that may be neglected. Nothing less than real frankness on the real problems of pastoral work is required if a hierarchy is to be established in the choice of fields of study. Otherwise, the sociologist runs the risk of concentrating on problems which are of relatively little interest for pastoral work.

Finally, there is an urgent need for religious psycho-sociological studies. After the period of enquiries on Sunday observance, the study of mentalities must now be tackled seriously. Continual failure to do this could turn religious sociology off its true course so that it would develop upon unilateral, and therefore dangerous, lines. This would be to condemn this science to remain within the limits of the superficial aspects of socio-religious life and, in the end, would deprive it of its meaning for truly pastoral work in the heart of man-in-society. By undertaking to take psycho-sociological studies as the theme of the next Conference, Monsieur l'Abbé Houtart satisfied the desires of a large number of the congressists.

J. KERKHOFS, S.J., *Heverlee-Louvain.*

International Session : « Missions and Liturgy » (Nijmegen-Uden, 12-19 September 1959). — Presided over by His Eminence Cardinal Valerian Gracias, Archbishop of Bombay, the International Session : « Missions and Liturgy » was inaugurated at Nijmegen on September 12th last. The initiative came from the Institute of Missionary Pastorate of Manila. Its Director, Reverend Father Hofinger, had pleaded the cause of a liturgical revival in missionary countries with such conviction, that about forty bishops, a hundred missionaries and a group of specialists in liturgy or missiology found themselves gathered together at four o'clock on this Saturday afternoon in the great hall « De Vereniging » to hear His Eminence's inaugural address. There is no need to say that, in carrying out his plan, Father Hofinger had found some most devoted collaborators : I am thinking particularly of the Institute of Missiology at the University of Nijmegen presided over by Monsignor Mülders ; the Interdiocesan Liturgical Secretariat directed by Reverend Father

Brinkhoff, O.F.M., and of so many confreres or friends of the promotor, such as Reverend Paul Brunner of the Institute of Manilla.

On Sunday 13th September, the congressists arrived at the village of Uden in cars ; there, all the attentions of Dutch hospitality were to be lavished on them by the inhabitants and, especially, by the community and staff of the retreat house.

I. The place of the liturgical revival in the history of salvation. — Two preliminary conferences marked by rare penetration, indicated the position of the liturgical revival in the present stage of the history of the Church.

1. *The urgent need of a revival.* — The Good News of the Gospel has resounded throughout the Missionary Lands. The problem that faces us today, declared His Excellency, Monsignor Blomjous, is how the Church is to take root there. The Church is suffering from growing pains complicated by analogous phenomena in other fields of culture. Two dangers lie in wait for these adolescent Christian communities : changing over from the former culture to the new one without keeping the values of culture itself, and sinking into materialism while giving themselves up to the attraction of techniques. It no longer suffices to preach the Gospel : its principles must be integrated in an adult Christian life, a Christian community must be set up. We can reach this end only by concerted action. On the one hand, we must set about promoting the *active participation in the liturgy* as a basis for participation in the apostolate ; indeed, even in the matter of preaching the Gospel, the liturgy is pre-eminently useful. On the other hand, social action will be watchful to integrate cultural values into Christianity. Here again, the liturgy is a most valuable help. The two great values of the East are, surely, the spiritual sense of the world and the community sense of the whole of life ! Now, the liturgy teaches us how to discover the message conveyed by the sensible symbol and, as one body, to receive the gift of God.

Though we may neglect neither liturgical action nor cultural action, *the primacy* must be given to the former. To reverse this order would lead to many undesirable results. Very Reverend Father Schütte, Superior General of the Society of the Divine Word, reminded us forcibly that religious problems must be given first consideration on the Missions. The social nature of the Church leads to questions of organization, Building schools to teach profane knowledge in a Christian spirit and putting up hospitals, are necessary undertakings ; alas ! they sometimes come before works which are less spectacular but more essential : the catechesis and the liturgy which build up the Christian community. We give way to a certain naturalism and work on the surface.

It is time to pull ourselves up and give — not only in theory but also in practice — the first place to religious and spiritual interests. The reform, if it is to succeed, must begin with the missionary himself : he must recall to mind his double mission as a witness to the Truth and a dispenser of Life. He must recognize in the liturgy this double func-

tion : preaching and communicating life : on both these heads, it must become the life-giving inspiration of these young Christian Communities that are developing to adult stature.

Other reports, too, those of His Excellency, Monsignor Fernando, Bishop of Tuticorin, of His Excellency, Monsignor van Melckebeke, C.I.C.M., Apostolic Visitor at Singapor, of His Excellency, Monsignor Nelson, O.S.B., Bishop of Stockholm — confirmed and stressed the urgent necessity on the Missions, of working towards a participation in the liturgy, an « active » participation, or rather, one which is profoundly interior. Without this, the liturgy would not be quite itself (worship given to the Father by the Mystical Body *whole and entire*), it would not completely fulfil its missions : catechetical, caritative, and apostolic ; it would no longer be answering the needs of peoples whom nationalism has made suspicious of imported values, and, to be quite frank, it would disappoint the Christians and the pagans who had been attracted by the Church.

It is important therefore, to bring to the notice of those missionaries who, through ignorance, do not observe them, the measures taken by the Holy See to promote the revival of the liturgy. We must also respond to the confidence of the Church who invites the Bishops to study the problems that this revival raises in the missions. The congress set out to attain these two objectives.

2. *Ways and Means*. — Though there is, obviously, a pressing need to go forward, this will not be done — paradoxical though it may seem — save by turning back to the past ; not indeed, in order to dig up venerable relics, but to find once again a spirit and to grasp, in all the vigour of their beginnings, in their original context, and their variety, practices which, in course of time have not succeeded in avoiding sclerosis, additions and uniformisation. In a very fully documented paper, Father André Seumoïs, O.M.I., studied the liturgical problem in the light of the history of the Missions.

"The liturgy," he said, "developed in antiquity with masterly adaptability. This adaptation had, clearly, some limitations, for the divinely instituted elements which form the substance of the Christian worship are unchangeable. But, in regard to the accidental elements, dependent on purely ecclesiastical institution, it is possible to speak of adaptation, for the elements are intended not only to present the very substance of Christian worship in a striking and expressive fashion (one which is, therefore, psychologically adapted to the various local mentalities), but also to train the integral Christian sense of communities of Faithful culturally and psychologically diversified according to places and times, for the Christian liturgy has always displayed a pastoral character in addition to its purpose of worship, in that it aims at honouring God and, at the same time, at building up the Kingdom of Christ, the whole being indissolubly sealed into the very structure of the redemptive Sacrifice of the Altar !

In going back to its wellsprings, the liturgy is not just following an archaistic fashion, it is in search of renewed vigour. For this reason,

on the third, fourth and fifth days, the three principle sections of the liturgy, the Mass, Sacraments and ritual, were explored in the light of tradition.

II. **The great tasks of the liturgical revival.** — His Excellency, Monsignor Blonjous and Very Reverend Father Schütte had both stressed the two essential aspects of the liturgy : completely directed to the glory of God, it is the *messenger of truth* and the *dispenser of life*. The revival, as considered by the speakers, must enable it to carry out these two functions all the better today in Missionary Lands.

1. *The Mass.* — Our aim, declared His Excellency, Monsignor Duschak, S.V.D., Bishop of Calapan, must be to make the Mass the centre and spring of Christian piety, and to help all Christians to share so deeply and actively in the Eucharistic Sacrifice that they may become intimately united to the Great High Priest.

Pontifical documents abound in suggested developments. Some of these, it is true, are not practicable in a Missionary Country. We must, it seems, look for progress in three directions :

— *The use of the vernacular* in certain parts of the Mass : the prayers of the Faithful (at the Offertory, universal and local intentions), the Ordinary (Kyrie, Gloria, Credo, etc.), in sung Masses, the readings ; (these would be read directly by the ministers or by the celebrant facing the congregation and in the language of the latter : there would also be more of them : in this way, in a four-year cycle, the people would hear a substantial part of Holy Scripture ;

— *Simplification* which, by cutting out extras, would bring out the main lines of the Mass and its meaning ;

— *Intensification* in the application of the first two principles would result in a more intense participation ; other measures would tend to the same end : the solemnization of certain parts of the Mass when Solemn Mass is not possible, etc.

The ways in which these suggestions could be put into practice were shown in the paper of His Excellency, Monsignor Fernandes, Archbishop-coadjutor of Delhi : « The community Mass in the missionary world. »

2. *The Sacraments.* — The Sacrament *signify* what they effect. Beginning with this truth, His Excellency, Monsignor Van Valenberg, Bishop of Pontianak, Borneo, developed three points :

— The rites must be such that the Faithful can understand them and join in their celebration (in this he made a distinction between the principle rites and secondary ceremonies, suited to certain societies and certain times but a closed book to others ; he wished the ceremonies to be adapted to the circumstances) ;

— The Sacraments require the active participation of the Faithful ; this participation must be possible ;

— The Sacraments have a community and ecclesial character ; the whole community must be able to join in their celebration.

Of course, the participation in the Sacraments will be preceded by a catechesis ; but the ceremonies themselves must be self-expressive.

Reverend Father Dijker, J.M.M., missionary at Sintang, Indonesia, spoke on the restoration of the ritual for baptism of both adults and children. In this connection, he expressed two desires : to spread over several stages, according to the custom of the ancient catechuminate, the rites of Baptism for adults, and to change the formula of the exorcisms.

3. *The ritual, the sacramentals.* — It does happen that we minimize the role of sacramentals. And yet, as His Excellency, Monsignor Gonzaga, Bishop of Palo, Philippines, explained, they contribute a great deal to the formation of a Christian « mentality » concerning the realities of daily life and the principle events of life. For this reason we cannot be too pleased at the encouragements given by the Holy See to the publication of bilingual rituals with the translation in the vernacular opposite the Latin text. Further developments are in mind : the simplification of existing ceremonies, brief explanatory introductions, the adoption and Christianization of regional customs....

This last suggestion was immediately illustrated in a report, full of ideas, made by His Excellency, Monsignor van Cauwelaert, C.I.C.M., Bishop of Inongo. Referring to the booklets of Reverend Father Xavier Seumoïs, P.B., he linked with the liturgy certain local customs relative to birth, sickness, dying and funerals.

III. *Collaboration on the liturgical plane.* — The new orientation must begin with the missionaries, Very Reverend Father Schütte, S.V.D., had declared. Reverend Father J. Hirtz, C.S.Sp., Rector of the regional Seminary of Brazzaville, showed with depth and realism, how they intend to set about their task : the liturgy will be taught, or, rather, it will be the inspiration of all the teaching ; it will be lived in the Seminary ; during the very course of their studies the seminarians will receive a practical initiation into parish liturgical celebrations.

It is not, however, sufficient to provide for the training of future priests ; those already at work must also be helped. Sessions are to be organized by experts called in from abroad. His Excellency, Monsignor Cordeiro, Bishop of Karachi, Pakistan, advocated the founding of Centres of liturgical pastorate and catechesis, the beneficial influence of which, would extend throughout a country or group of countries. The question arose as to where these supra-regional Centres should be set up : it was briefly discussed but left unanswered.

Conclusion. — In the name of all the congressists, His Eminence, Cardinal Gracias — who with authority and tact had presided over the meetings — complimented Father Hofinger on his zeal and tenacity : he had succeeded in gathering together an assembly which showed the interest taken on the missions, in the liturgical revival, and which was striving with might and main to bring it about. The reader can realize

how well this praise was deserved, and yet, we have, perforce, had to leave in the shade many of the merits of this Session : exchanges of views after the conferences, or in work groups formed on a language basis, personal contacts which have led to collaboration, the drawing up of plans which have been carried to Rome...

If, in a constructive spirit, one may be permitted to express certain wishes, in view of the future progress of such assemblies, I should ask that the pooling of ideas and efforts should be more effectively international — the French contribution remained somewhat in the shade — ; I should also like the work of the committees, the value of which already ranks so high, to be, if possible, perfected and rendered profitable to all and lastly, that the exchange of views should be conducted with greater largeness of heart. I shall leave these points to dwell on the following.

The liturgical revival — encouraged by the Holy See — lays great stress on the « active participation » of the Faithful, but does it allow sufficient scope for the action of the Holy Spirit ? The same question arises with regard to the catechetical movement. We talk about the « kerygma » the message of the salvation brought about by Jesus Christ, and about the « Christocentrism » that must govern our teaching. But do we bear sufficiently in mind that the kerygma was understood and proclaimed by the Apostles only under the influence of the Holy Spirit ? Do we understand with Saint Thomas, that the Feast of Corpus Christi has been placed after Pentecost « in order that we should make special commemoration of the institution of this Sacrament at the season when the *Holy Spirit initiated the hearts of the Faithful into the full knowledge of the mystery of this Sacrament* ; at the time, also, when the Faithful were beginning to approach it » (Sermon for the feast of Corpus Christi, Opuscule 57). Is it not surprising that an Assembly, which united both competence and experience, should not have given time to Confirmation, the Sacrament which completes the initiation of Baptism in view of participation in the Eucharist ?

Realizing this at the last moment, it hastily and not without difficulty, passed the following motion : « That the celebration of Confirmation should be such that the Christian community, and especially the confirmands and their relatives, should have a fuller grasp of the immense importance of this Sacrament ! » Let us hope that, at the next session, this will be realized straight away ! it belongs above all to the Holy Spirit to initiate the hearts of the Faithful into the knowledge and practice of the liturgy. It will thereby gain all the more in truth, depth and efficacy.

G. DELCUVE, S.J., *Brussels*.

International Week of Studies on « Missionary Catechesis » in Germany. — From 21st to 28th July next, there will be a meeting of missionaries and catechetical specialists at Eichstatt, near München, to study the problems presented by catechesis in missionary countries. The principle subjects to be discussed are as follows :

- the kerygmatic renewal of missionary catechesis,
- renewal in the methods of missionary catechesis,
- the role and importance of catechisms and other manuals,
- liturgy and catechesis,
- catechetical problems of the catechumenate,
- the training of catechists.

The Week is being organized by the «Institute for Missions Apologetics.» Manilla ; the Katechetenverein, Munich ; the Ludwig-Missionsverein, Munich ; and by the International Centre «Lumen Vitae.»

ASIA

Israël.

The Evolution of Religious Formation within Catholic Circles. — The independence of Israël dates from 1948. The creation of the new State has considerably modified the demographic, economic and cultural structure of the country. A new world has arisen and its development continues.

How does the Church adapt itself to this new Israëlite society ?

Summarizing it briefly, we will first explain the situation of Christians within the Israëlite nation with the help of a few statistics ; we will then give an account of one or other characteristics of the various spheres of life : families, schools and parishes ; finally, we will deal with the teaching of the catechism.

Statistics. — There are in Israël over 2.000.000 inhabitants, all Jews with the exception of one tenth who are Arabs. The following religious census only gives approximative figures : out of 47.000 Christians, that is 2,5 % of the population, there are about 27.500 Catholics (19.000 Greeks, 6.000 Latins and 2.500 Maronites), 17.500 Orthodox (all Greeks except for a few hundred Armenians and Copts) and 2.500 Protestants.

The greater number of Christians are Arabs, and it is difficult to ascertain, owing to their dispersal throughout the country, what is the number of Catholic Jews, some few thousands no doubt, practically all of Latin rite. In addition there are several thousands Roman Catholics recently arrived in the country and belonging to mixed families. These families are those where either husband or wife is a Christian and the other an Israëlite or an indifferent party, and they are fairly numerous specially among the immigrants from Poland and Hungary.

The general aspect of Christian life and of ecclesiastical structures is therefore Arab and fairly similar to what is found in Jordan.

Families, Parishes and Schools. — a) *Families* : owing to the small number and the dispersal of Christians, family life is of capital importance for religious formation. That is why some parents have taken such keen interest in the book *Together Toward God*.

The double influence the child comes under is ordinarily rather unfavourable to a harmonious development of the faith.

b) *Parishes* : the question of languages is one of the most obvious difficulties. If Arab Christians form the more numerous section of the parish community and even, sometimes, the whole of it, there are a good number of Christian Jews in the towns. Among these, the adults speak various European languages : Polish, French, German, Bulgarian, etc., but their children think and talk in Hebrew.

c) *Schools* : Christian schools (including Orthodox and Protestant ones) provide for about 10.000 pupils, while the State schools receive nearly 400.000. Those Christian schools which teach in Hebrew have a Bible class intended for all the pupils, even the non-Christian ones, and this is given in Hebrew without any purely Israëlite or Christian interpretation.

The Teaching of the Catechism. — a) *In Arabic* : methods and textbooks are similar to those used in the neighbouring Arabian countries.

b) *In European Languages*, especially in French, Polish and English : according to the textbooks of the corresponding European countries. In French, for instance, the French National Catechism is used, but the Catechism of the diocese of Lausanne - Geneva - Fribourg, which is being remodelled, will probably be adopted.

c) *In Hebrew* : actually, there is practically no teaching of religion in Hebrew. Catechists (religious of both sexes, priests and laymen) who know enough Hebrew to teach in that language are very scarce. In addition, there are no textbooks suitable for children. In 1945 a Hebrew catechism «Or va' osher» (Light and Happiness) was published in Jerusalem but it was definitely intended for adults. The catechism of the diocese of Lausanne - Geneva - Fribourg is being translated. This first translation will be tried out in four or five places before being definitely accepted.

The lack of religious books and illustrated papers for children is also felt. Liturgical participation and religious hymns in Hebrew have, on the other hand, already begun to appear.

In short, there is yet a long way to go before a Christian community reaches here its adult stage in a double spirit of fidelity to the Lord and to the people of Israël, with the help of the Holy Spirit and of the Universal Church.

EUROPE

Belgium.

Teaching of Religion in State Schools. — Under the terms of the School Pact recently concluded between the political parties, the State School curriculum for the primary and secondary grades is to afford a choice between religious instruction and lessons in lay morality. Catechism classes will have to be organized in many schools at present without ; whence the urgent necessity to train catechist. These circumstances are a stimulus for the catechetical movement ; sessions are taking place ; schools for catechists are being opened or brought up to date.

Prompted by its President, Mgr. De Vooght, and Director, Melle Devetter, the Antwerp « Centrum voor Katechisatie » organized several sessions during the summer holidays, and these culminated in a number of National Days in Brussels. On Sunday 20th September, 1959, nearly fifteen hundred catechists and women educators gathered together in the « Palais des Congrès » to hear His Lordship Mgr. De Smedt, Professors Bertrangs and Ghoos, Mgr. De Voogt and Melle De Ro, explain the situation. The next day the auditorium was filled with five hundred priests. His Lordship Mgr. Schoenmaeckers delivered the closing address. « We must be the servants of the Faith, the servants of the Word ! » The content of our preaching is essentially the Paschal Mystery. As to the form it takes, it should be that of a concrete, prophetic testimony, the language of a man who unceasingly contemplates the wonders of God, the « magnalia Dei » and who derives from this vision of the Church a communicative enthusiasm.

The catechetical effort continues also under a more institutional guise. Of different standards and ages, the « Institut Supérieur des Sciences Religieuses » of Louvain and the Diocesan Schools, work actively at the formation of catechists. According to the instructions issued by His Eminence Cardinal Van Roey, the tendency to expect more of future catechists prevails. This has led the four Brussels Catechetical Centres to desire the establishment of a Higher Catechetical School and place it under the care of the Lumen Vitae Centre. This school can, for all practical purposes on the other hand, count on the collaboration of the Centres. The « Lumen Vitae » Higher Catechetical School was inaugurated on Saturday 3rd October, 1959, by His Lordship Mgr. Suenens, Auxiliary Bishop of His Excellency.

G. DELCUVE, S.J., *Brussels.*

Germany.

The Bavarian Law regarding Training Colleges. — The Bavarian law on Training Colleges, voted in 1958 after many delays, due to a number of factors, was drawn up on the basis of a long-standing desire

of the primary school teaching staff : to be admitted to courses of higher studies.

In 1953, the schools of higher studies in Bavaria were in general opposed to the admission of future school-teachers to the universities ; but in 1958 the rectors sitting in the sessions of the cultural committee took a more favourable view. Acting on this unique opportunity, the committee decided to incorporate as independent institutes within the framework of the universities, the future colleges of pedagogy. This put an end to the determined opposition of the « Lehrerverein » (Association of School-Teachers) and of certain political parties of denominational orientation inspired by a spirit of mutual understanding, and rendered the elaboration of the law to this effect possible.

In short, a suitable compromise was arrived at. Let us hope that it will be faithfully carried out. The Association of School-Teachers' is full of enthusiasm especially with regard to the university level granted to normal teaching ; but time alone will show if it is a blessing for the teaching staff and for the children.

The preamble affirms that the law answers the requirements of the Constitutions and the agreements ; it says that the formation rests on Christian ethics and Western culture. The duration of the course is of six semesters. The students are registered as ordinary students of the State Universities. As autonomous university institutions, the pedagogical colleges are distributed throughout the country in the following manner : Munich-Passing, Augsburg and Ratisbonne are attached to the Munich University ; Nuremberg and Bayreuth to the University of Erlangen ; Wurtzbourg and Bamberg to the Wurtzbourg University. To avoid any interference with the titles currently used in universities, the rector of the college of pedagogy is called president, and the senate, in which two students sit when matters concerning students are discussed, college of direction. The formation deals with pedagogical sciences, practical methods and artistic culture.

According to Article 11, pedagogical colleges are denominational, and this must be taken into account in the assignment of the teaching staff. In a general way this also means the fundamental confessional equality of the teaching personnel. The ecclesiastical authorities will be given previous notice of prospective appointments for the teaching of subjects relating to religion. By this, the State seeks to be advised in good time if it must take into account the objections the Churches might put forward owing to this article. The appointment of professors of religious pedagogy and of religion presupposes the « *Missio canonica* » of the Ordinary.

The students destined for teaching in Catholic schools must attend the disciplines integrated within a vision of the world for a given number of

1. The « Bayerische Lehrerverein » is the neutral organization of Bavarian teachers. The Catholic professional organization is the « Katholische Erziehergemeinschaft ».

hours in a Catholic college of pedagogy. According to Article 13 these disciplines are : philosophy, psychology, pedagogy as well as the methodology of those branches which are important in the formation of an outlook on the world. Besides these, the students can follow the courses of any of the pedagogical colleges. The regulations are practically the same for students preparing to teach in Protestant schools.

The private pedagogical colleges must be approved by the State, and this approbation is granted if the teaching staff is up to the scientific requirements officially established and if their juridical and economic situation is sufficiently assured.

The first appointments to professorships in pedagogical colleges will be made by the Department of Public Worship, taking into account Article 11, and in agreement with the competent local universities.

The law does not dispose of all the outstanding points and to settle these a series of difficult problems will have to be solved, requiring loyalty on the part of the State and watchfulness on the part of the Church.

Dr. FACKLER, *München*.

Holland.

Chronicle of Religious Education in the Low Countries in 1959. — A glance through our previous chronicle for 1958 (*Lumen Vitae*, XIV, 1959, pp. 169-174) shows that it was largely concerned with annually recurring activities. With the regularity of a clock, these are repeated in 1959, stressing the fact that a Dutchman, once he has decided that a thing is practical and useful, knows how to organize it in a sure and efficacious manner. Nevertheless there is still room for improvement. There remain gaps in the system of religious formation, doubts about the efficacy of traditional methods, calls for reflexion, renewal, re-orientation.

Although Holland has been for 40 years past the classical country of liberty of education and of subsidies equally divided between confessional teaching and State teaching, it is being asked more and more often in Catholic centres whether there is sufficient awareness of what *Catholic teaching* actually is. The question presents itself in this form : what is the intrinsic relationship between the teaching of profane subjects and the Christian life. Thus the *Katholiek Pedagogisch Centrum* (K.P.C.) has founded a working group, which, under the direction of Father Maarten Hijman, S.J., makes researches in the domain of technical instruction for girls (schools of domestic economy). The practical object of these researches is to attain a specifically Catholic form of technical instruction. The *Hoogveld-Instituut* has made enquiries on behalf of this group, into the teaching methods of four technical schools. These and similar efforts have not yet given precise results : several more years will probably elapse before they are able to provide results that are immediately

utilizable. They are still in the stage of research and experiment. It goes without saying that the utilization of these findings will gradually influence the teaching of religion. Whilst one cannot yet report anything definite on this problem, it is consoling to see that it is under consideration. This creates an atmosphere of unrest in the pastorate and catechesis, an atmosphere which acts as a stimulant and arouses interest.

Courses and Textbooks. — The interest given to this problem and that of religious teaching itself, is largely due to the courses of theological orientation for priests which are organized in several dioceses, notably for professors of religion.

Even more developed are the courses for priests organized by the *Hoger Katechetisch Instituut* (Higher Catechetical Institute) of Nijmegen, where, for lack of room, applications for admission have had to be refused. This year the programme has been greatly modified : the three sections : Theology, Pedagogy-Psychology, Methodology, instead of being separated, overlap. The attendance at the courses for teachers is very satisfactory. The larger attendance of lay-folk this year is a particularly encouraging factor.

At the same time, the *Studiecentrum of the Augustinian Fathers* at Culemborg, announces the organization of a correspondence course, the printed lessons of which are sent by post to the participants.

In our preceding chronicle (*Lumen Vitae*, XIV (1959), pp. 171-172) we announced the publication of a programme of religion with explanatory comments for the M.U.L.O. schools (Higher grades of Primary Schools). Since then, the *Katholiek Pedagogisch Centrum* has organized courses of formation for teachers in 8 different parts of our country. Father M. Hijman has written a manual for these courses, entitled : *Enige grote lijnen in het Oude Testament*, which contains plans intended to give a better insight into the Old Testament, taking as point of departure the mysteries of our Faith. His advice has also been followed in the appointment of professors.

This same Father, a member of the *Hoger Katechetisch Instituut*, introduced in August 1959, a remarkable novelty in the Dutch catechetical world : an introduction to the O.T. for secondary and post-school teaching in the form of a richly illustrated album, having as title : *Emmausgangers, Het inzicht van de christen in het Oude Testament*.

As Christ explained to the disciples on the way to Emmaus, all that was predicted of Him in the Scriptures beginning with Moses and the Prophets, this album aims at indicating by means of the O.T. the way to Christ. The work comprises 32 pages ; the text is very concise and supposes that the pupils have the O. T. before them.¹ The half of this publication is devoted to illustrations, photos of the Holy Land, works of art, scenes from daily life ; in addition there are magnificent drawings by Carel Bruens amongst which figure several geographical maps. The

1. Pocket edition of the most important extracts, Zonnewijze-reeks, Het Spectrum, Utrecht, Antwerp.

photos have a text on the reverse, allowing pupils who follow a more practical than abstract course (domestic school, trade school) to cut them out of the album and make their own exercise book. The text never stops at a purely historical or geographical situation, but always stresses the actual line of *Salvation* and shows how each historical period already prepares and explains the Messianic period. Thus, the album gives a very concentrated view of the subject.

During the past year the Dutch Bishops have approved a method of teaching for children in gipsy and other camps. In our country there are about fifty camps having their own school. As the majority of gipsies are Catholics, religious teaching must also be given in these schools. There are five half-hour lessons a week of which the teacher gives four and the priest one. The children are divided into three groups corresponding respectively to the kindergarten, the first and second year, and the third and fourth year of the primary school. The same plan of work is used in each group, on a concentric method by which the matter is gone over three times ; first very simply ; then with a certain development ; lastly, with new explanations. This plan of work comprises three main divisions coinciding with the three terms of the school year. 1) preparation for the Saviour ; 2) the Saviour's life ; 3) the ever-living Saviour. The course spreads over forty weeks of lessons and treats of twenty different themes, thus giving two weeks to each theme, i.e. four lessons of exposition (general teaching to the group), four individualized lessons (adaptation to different categories of pupils) and two lessons of expression (free composition on the subject treated).

The Bishops have agreed that only a limited number of questions from the official catechism should be taught. This, we think, is a first officially approved example of the adaptation of catechetical matter to the capabilities of the pupils. This plan has the great advantage of enabling children who change from camp to camp (which frequently happens) finding themselves completely up to date with the course of religion.

Actie « Voor God » in the schools. — An initiative worth mentioning is the « *Werkmap voor de school* » diffused by « *Actie voor God.* » This « *Actie* » is a branch of Catholic Action, the object of which is to influence public opinion in favour of the Catholic view point and Catholic activities in public life. It makes use of modern methods of publicity such as : advertisements in the papers, posters, booklets, tracts, exhibitions.

Among these publications figure the « *Hoeksteen-reeks,* » a series of illustrated tracts on religious subjects and the problems of daily life such as « *Feasts and Seasons,* » which nevertheless is typically Dutch. The idea is to bear witness and bring others to bear witness to Christ by modern methods : brief and effective texts, lifelike photos. Although destined primarily for non-Catholics and « *outsiders,* » these tracts are also distributed to Catholics to help them to broaden their outlook and deepen their faith. With the last issues (from No. 6 onwards) *films* and *records* can also be obtained. We know by experience that these are also used in schools,

notably in primary after-school teaching. Subjects like « The Mass » and « The Priest » have already been dealt within technical schools, domestic schools and the Mater Amabilis schools.

Another of the « Actie Voor God » publications is the « Muurkrant » Catholic (mural journal), a sort of poster which through its texts and photos demonstrates the perpetual actuality of the message. In schools this can be the starting point of an explanation of the message. That is why this poster is sent out to schools together with detailed explanations for the professor or teacher.

The « Actie Voor God » sends these publications out in the « werkmap » to those schools which are interested (several hundreds already) to foster religious formation and training in the apostolate. This folder contains also the review « Pro Deo » which gives information on the work accomplished by the « Actie » and the « Speciale Documentatie » published on certain occasions. It also contains directions for teaching.

Reviews. The review « *Opvoeding* » issued a special number in April 1959 on the religious formation of the child. The editors are of the opinion that the pedagogical application of what might be called a « new theology » has not yet been found. At this stage of transition grave misunderstandings might arise, just as wide perspectives can also present themselves. The object of this special number is to help avoid these errors and to discover these perspectives, at least as far as is possible with teachers lacking theological formation. Fifteen collaborators, amongst whom are theologians, pedagogues, psychologists, catechists, educators and writers, have each supplied an article.

The catechetical review « *Verbum* » intended for priests, has this year celebrated its 25th anniversary. It was able to commence its 26th year of existence with letters of congratulations not only from the Archbishop of Utrecht, His Lordship Mgr. B. Alfrink, but also from His Eminence Cardinal Ciriaci, in the name of the Sacred Congregation. After a quarter of a century of study and catechetical renewal, a stage is reached which is not one of rest, but of a new effort for unceasing action in favour of priest professors of religion who so often give weekly religion classes.

Departures. A double loss, very keenly felt although not irreparable, has fallen upon the catechetical movement in the Low Countries. One of our best catechists, Dr. H. Hollander, S.J., author of the four volumes « *Christus tegemoet* » and the « *Katechetiek* » (already in its third edition), has been appointed Rector of the Jesuit College of Philosophy at Nijmegen. Further, Father J. Darnink, S.J., has been transferred to the apostolate, as a result of which the « *Evenings for Parents* » have for the time being ceased to take place.

Hubert JACOBS, S.J., *Nijmegen.*

Italy.

International Catechetical Exhibition at the Gregorian University (Rome 6-17 January, 1960). — Reverend Father L. Denis, S.J., Missionary in the Belgian Congo and Professor of Dogma at the Major Seminary of Mayidi (Kisantu), taking advantage of a stay of some months at the Gregorian University as Extraordinary Professor at the Faculty of Missiology, actively organized a catechetical exhibition under the auspices of this same Faculty. This initiative was in line with the pastoral studies for which the Gregorian University has already created a chair confided to Reverend Father D. Grasso, S.J.

At the inauguration on the Feast of the Epiphany, January 6th, 1960, His Eminence Cardinal Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities, clearly brought out the importance and the meaning of this exhibition in the heart of Catholicity. After having expressed his happiness at this initiative, where priests and layfolk will find a precious aid to their apostolate in a vital sector of their missionary activities, the Cardinal stressed the fact that even countries which are not subject to the Sacred Congregation of Propaganda can draw great profit from this exhibition, for they also have need of adequate catechetical teaching. He warmly thanked the Rector of the University, Rev. Father P. Munoz Vega for this improvement in the activities of the Gregorian, for it shows, in effect, that the theological, juridical and ascetical science is wholly directed towards the apostolate that the students of the University will have to exercise in every part of the world.

A number of personalities took part in the inaugural ceremony, amongst others : His Lordship Mgr. Sigismondi, Secretary of the Sacred Congregation of Propaganda, His Lordship Mgr. O'Connor, Rector of the North-American College, Rev. Father Gillon, O.P., Rector Magnificent of the « Angelicum. » Many priests and religious were also present.

During the 12 days of the Exhibition, visitors were able to examine an abundant documentation displayed in two great halls. 17,000 volumes were to be seen without counting the pamphlets emanating from the catechism of St. Peter Canisius printed in the 16th century, to the recent German catechisms translated into several languages. This material was grouped under several headings : the Bible, illustrated books for children, books for young people, textbooks for teaching the catechism in the various school grades, manuals of religious formation for adults, catechetical methodology, apologetics, specialized works on marriage and the family, liturgy, missals, catechetical reviews. Another display was organized according to languages, and a stand showed a fine collection of catechisms of missionary countries. We would also mention a collection of records and large mural pictures.

About three thousand five hundred visitors were thus brought to interest themselves in catechetical activities, proving thus the opportune nature of such an initiative in a Catholic University.

Portugal.

An Experiment of Evangelization in a de-Christianized Region. — In the diocese of Aveiro towards the north of Portugal, there is a zone which, by reason of various circumstances, has been greatly abandoned for some years from the point of view of evangelization. This is the region of *Bairrada*, of which the inhabitants, naturally good and open to the Gospel, are nevertheless in almost complete ignorance of matters of religion.

The people of Bairrada live chiefly by work on the vines and in the wine cellars, which make up the wealth of the region. From morning to night groups work in shifts in the cellars of the proprietors of the region. Their pay shelters them from misery but does not permit them to rise above a poor standard of living.

The Bishop of the Diocese has thought out and carried into effect a project of evangelization by means of pastoral visits of eight days in each centre, accompanied by a mission in which diocesan priests, religious and nuns collaborate.

The mission takes place in the evenings, for during the day the workers are occupied. The proprietors make concessions to enable their employees to attend more easily and, in certain villages, the cafés and television shows have even been closed during the time the mission is taking place.

The priests and nuns go in person in the name of the Bishop to invite each household to the mission. And as it is *His Lordship who extends the invitation, one must go if only out of politeness*. The people go, and they come again...

After Benediction, at which everyone sings, those present are divided into specialized groups : men, boys, women, young girls, catechists....

His Lordship and the priests take the men, and one of the nuns, the women.

A characteristic note of these pastoral visits is the contact with the Bishop. For eight days the people have the happiness of getting to know their Pastor, who talks to everyone and who, in case of necessity, will sit in the confessional for hours and hear their confessions.

Exterior demonstrations are not lacking to express the people's gratitude towards the Bishop who is accompanied from one parish to another by a procession of cars, motor-coaches and foot passengers.

During the day the mission works only with the children (in the schools and catechism classes), and with the sick.

When the villages are large, the mission is carried on simultaneously in several centres.

The results seem to show that the form of evangelization adapted to this region has been found.

Religious life is aroused and intensified. The practice of Confession and Sunday Mass long since abandoned or inexistant, has been resumed

or established ; many persons (children and adults) receive the Sacrament of Confirmation. Catholic Action is being improved and organized. God visibly blesses this work.

Rev. Mère MARIA DA GRAÇA, M.R., *Porto*.

OCEANIA

New Zealand.

Religious Education in New Zealand. — New Zealand is a group of islands situated in the southern Pacific Ocean. The bulk of the land and population are contained in the two main islands, unimaginatively termed North and South, which are separated by Cook Strait, a channel of about 20 miles at its narrowest. In area New Zealand consists of 103.740 square miles, that is just a little larger than Great Britain. The two main islands stretch over a thousand miles and are 280 miles at their widest point. The economy is basically pastoral and agricultural.

The population at the last census, 1956, was 2.176.224. It is of predominantly British stock. The native race, the Maoris, are today showing a rapid increase in population following upon a serious decline with the advent of European settlers in 1840. Today they number 137. 151. Despite the pastoral and agricultural nature of the economy the four main centres hold a large proportion of the population. Auckland city has 381.063 ; Wellington, the capital, 138.297 ; these two cities are in the North Island. In the South Island, Christchurch has a population of 193.367 ; and Dunedin 99.370. The main religious affiliations are Church of England, 35,92 % ; Presbyterian, 22,26 % ; Catholics, 14,29 % ; and Methodists 7,44 %. In the census of 1956, 7,98 % refused to state their religious affiliations and only 0,58 % professed themselves to be of no religion.

Religious education in the Catholic Schools.

Educational Background. — The basis of national education in New Zealand was laid by the Education Act, 1877. It set up a national system of education, compulsory, free and secular in nature, for all children between the ages of 7 to 13 years. By way of amendments and practice the school age now extends from 5 years to 15. The free education provided by the state in its schools now extends universally from 5 years to 18 years, that is from primary school through high school.

The problem of religious instruction was hotly debated in the passing of the Education Act of 1877 and the secular nature of the legislation then passed has profoundly influenced religious education in the country

since that date. There have been various attempts to have amendments made to this provision of the educational legislation of the country, but to the present none of them have been successful.

The community reacted to the legislation in two ways. Catholics, under the strong leadership of their bishops, have steadfastly refused to acquiesce in the type of education offered free by the State and have provided for their children a system of parochial schools. The legal basis for their existence is the right to erect private schools, provided they conform to standards of efficiency and suitability as determined by the Department of Education. Such schools, however, receive no aid from the State, except for certain fringe benefits of the Welfare State such as free textbooks, milk for the children and the assistance of certain specialist teachers, e.g. physical educationists. The non-Catholic communities accepted the national education and the church schools of the years preceding 1877 have virtually disappeared.

The present state of national education, as presented by official government sources in 1959 is this. The total school population for New Zealand at primary and high schools is 507,893. Of this number over 60,000 are at private schools. The majority of these private schools are Catholic parochial schools numbering 258 with a roll of primary school children of 43,016. Besides the primary schools there are 55 secondary schools with an attendance of 10,020. The only other primary private schools in the country are 52 church schools, belonging to various religious bodies, with a total roll of 5,511 pupils and 13 undenominational schools catering for 1,117 children. There are also 39 secondary church schools of various denominations with a total of 6,406 students.

Thus the problem of religious education in New Zealand has two distinct facets. One is the effort of the Catholics to provide a system of religious training within the framework of a religious environment as afforded by the parochial school. The other is the effort made by the non-Catholic communions to give religious instruction despite the areligious atmosphere of the national school system which they have accepted.

Instruction within the Catholic Schools. — The Catholic community of New Zealand is divided into four bishoprics, centred around the four main centres of Auckland, Wellington (the metropolitan See), Christchurch and Dunedin. The Catholic population of the dioceses, as given in the Australasian Directory, 1959, is Auckland, 120,154. Wellington, 111,002; Christchurch, 48,500; and Dunedin, 33,450. Even in education there is no administrative unity between the dioceses. Nevertheless, by reason of the agreement of the various Ordinaries, a great measure of unanimity has been arrived at in regard to national unity in the methods of religious instruction. The foundation of this unity was the adoption of a national catechism.

Catechisms. — *A Catechism of Catholic Doctrine*, which is the title of the official catechism of New Zealand, was the text approved by the

Archbishops and Bishops of Ireland. By arrangement with the Hierarchy of Ireland the Archbishops and Bishops of New Zealand were enabled to modify that text for use in this country. Since 1951, it has been the official text for all schools, for use in pastoral work and generally for the expression of Catholic teaching.

In construction the *Catechism of Catholic Doctrine* is conservative. The subject matter is divided into three parts. These three parts are the traditional division of Christian teaching, 1) the Creed, 2) the Commandments of God and the Church, 3) Prayer and the Sacraments. The *Catechism* thus bypasses recent discussion upon the structure of Christian doctrine in the compilation of catechisms. The text is made up solely of questions and answers. But even with this a more integrated arrangement is possible, as shown in the *Catholic Catechism* of the Philippines.

The infant school, i.e. 5-7 years, have no catechism text prescribed for it. Instruction there is based upon the Bible stories and the simple prayers which are learned. The form of all prayers to be learned in the schools is that prescribed by the Fourth Plenary Council of Australia and New Zealand, 1937, for public recitation in these countries.

For the primary and intermediary grades of the primary schools, i.e. 7-9 and 9-11 years, the disadvantage of the structures of the *Catechism* has been overcome to some extent by the production of two books based upon questions and answers, selected from the *Catechism*, and graded for the ability of these age groups. The principle upon which these two books have been constructed is closer to that which underlay the YORKE *Textbooks of Religion*, than that of the *Catholic Catechism* of Germany. The selected questions and answers are divided into suitable lesson topics. Each topic is introduced by an apposite story from the Scriptures; this is then followed by a simple instruction and the lesson concludes with the questions and answers, often in an abbreviated form from the official text as more suitable to the learning capacity of these children. The texts are attractively illustrated with simple line drawings in either green or blue. These are practical and pleasing texts of a conservative character well suited for class use. A third book for the age group 11-13 years is in process of production and will complete the set for the primary school.

Ancillary to the catechism texts in the primary school are two other books, which partially make up for the lack of integration in the structure of the *Catechism*. The first of these is a *Junior Bible History*, a much less attractive publication than the graded catechism texts. It is a series of selected stories from the larger *Illustrated Bible History* by SCHUSTER. Skilfully used it provides sufficient material to do two things; first, by supplying proper links, it gives the story of our salvation, and secondly, it offers sufficient material from the life of Christ to give sufficient justification for our faith in Christ and his Church. The second book is *Pray the Mass*, by MACMAHON, which serves to amplify the doctrinal instruction on the Mass and to bring in liturgical emphasis to instruction.

At the secondary or high school level the official catechism is the

backbone of instruction. The four year life of the secondary school is broken into two cycles, to meet the problem of the numbers who leave school at the age of 15 years. In each cycle the first year is given primarily to moral instruction and the second to dogmatic instruction. The reason for this order being chosen was again the circumstance of the early school leaver. It was decided that it was more important to stress the living of the Christian faith than its justification.

The class text for the first cycles is the *Commentary on the Catechism*, by W. FREAN, C.S.S.R. Unfortunately this commentary is not based upon the official catechism for New Zealand, but upon the catechism approved for Australia. However at the time when the syllabus was drawn up, it was the only text easily available. With all the disadvantages of being a commentary upon a different text it does offer a complete course in the Catholic Faith, and good teaching can obviate the attendant disadvantages. For the senior cycle *Life in Christ* by Fergal McGRATH, S.J., is used. It was a natural choice as it is based upon the official catechism for New Zealand.

Subsidiary to the text of the junior cycle are the Gospel of St. Luke, the second part of *Pray the Mass*, and the *Story of the Church* by D. J. PURTON. For the senior cycle *The Gospel Story* by KNOX COX, selected chapters from the *Popular History of the Catholic Church* by Philip HUGHES and *Externals of the Catholic Church* by John F. SULLIVAN are prescribed to fill out the deficiencies left by unaccompanied commentary on the catechism.

Methodology. — The methods used in the schools in religious instruction may be called conservatively progressive. There has been no major development in the art of catechetics which has not filtered into the classroom. The general spirit behind the methods fostered is exemplified by the instruction given to high school teachers, « Christianity is an organic whole. Therefore in each year of each cycle the distinction will lie not so much in the content covered, as in the relative time and emphasis given to it. The treatment of prayer, commandments and sacraments, for example, would receive an introduction from the dogmas of the faith as expressed in the Creed. And conversely in the second year when the emphasis is on dogmatic teaching, the lesson should conclude with the natural consequences of the truths as expressed in prayer, commandments and sacraments. »

To foster this spirit of integration in appreciation activity methods are called upon graded according to the capacity of the age groups to conceptualize. At the primary grades the emphasis is upon visual aids, especially pictures, dramatization, and work books ; at the senior grades upon projects and written expression.

In conjunction with this liberalism of method there still remains in practice a strong element of conservatism. It is noticeable in a tendency to verbalism, i.e. a striving for accuracy in the memorization of the prescribed questions and answers (80 spread over 6 years and taken because they are definitions of doctrine from the 446 questions and

answers of the Catechism) without thinking through them sufficiently to ensure that their meaning is grasped, or to ensure that their implication are understood because of the organic nature of the faith.

Teacher Training. — Important though good texts and teaching aids are, they fade to insignificance before the essential of teacher training. Till 1953 the religious communities had no alternative but to train their own teachers. In that year, however, a college for teachers was opened in Auckland to provide a national centre for the training of nuns. The College is under the superintendence of the Religious of the Sacred Heart, who trained in Scotland for the purpose. — Unfortunately shortages of personnel to staff schools have not permitted New Zealand communities to utilize the advantages of the college to the full. However nuns from the Pacific Isles, to the north of New Zealand, such as Fiji and the Solomons, have availed themselves of its use to obtain the qualifications now demanded in teachers by the new education requirements for the Islands.

Correspondence Course. — Besides the 50.000 children in the parochial schools there are approximately 20.000 attending the state schools because of the inability of the Church to provide schools, especially in sparsely settled country areas.

These children are catered for by a correspondence course in Christian doctrine. This too has now achieved national unity. The papers are in four grades for the primary school years of from 5-13, infant, junior, intermediate and senior. The course consists of ten lessons, that is one for each month of the school year. The format of the course is a single sheet, on one side is a lesson, appropriately illustrated, on the obverse side is a work sheet containing questions which have to be answered. Certain fundamental answers are indicated which should be memorized. With each set of papers the monthly school journal, produced for the Catholic schools, is included to provide extra reading matter.

As the success of the correspondence course depends largely upon the co-operation of the parents, a page for parents is also despatched. The purpose of this is to give the parents both help and encouragement in the work of fostering the home instruction of their children.

The correspondence course is prepared and published in the diocese of Dunedin. The required number of papers is then sent in bulk to the other three dioceses who individually provide for the mailing of the papers to the children and for the correction of the papers upon their return. In two dioceses, these arrangements are in the care of a religious community, in the other two dioceses, in the care of a board of lay people under the direction of a diocesan priest.

To help further the children receiving the correspondence course, and especially to facilitate their first reception of the sacraments of confession and Holy Communion a summer camp is normally held during a portion of the six weeks' summer holidays. This also allows those who deal with the papers during the course of the year to make contact with their pupils.

Catholic Action. — Any consideration of religious education in New Zealand which aimed at being comprehensive must take into consideration the work of organized Catholic Action in the country during the last twenty years.

After going through the mistakes of its formative years it has settled down now to being one of the major sources of Catholic education in the country.

In three ways it contributes to the work of education. In secondary schools, both state and Catholic, the Y.C.S. groups, by their study of the programmes based upon a Gospel reading and the principle of See, Judge, Act, in relation to the circumstances of their own life activity and its environments do two things. In the first place, they demonstrate a technique of life adjustment education which works, secondly they help to liberalize the conservative and book-centred education of the normal secondary school so that it offers a more dynamic and vital challenge to the teenager. Thirdly, in the C.Y.M. the school leaver is helped to see the responsibilities of his new status in terms of the principles that were learned at school. The member is lead to form his own personal philosophy of life, based on sound principles, and tested by living. Thus is his personality developed and the crown of responsible adult Catholic living is added to the formal education of the child which the schools carried through.

The Church does not in New Zealand provide anything in the way of university education. However, ancillary to the formal movements of organized Catholic Action are the Catholic Associations at the six Universities in New Zealand. Each of these Associations has a chaplain appointed to look after the spiritual interests of the Catholic students and two of the dioceses offer hostels for students attending the university.

Catholic Education and the State. — The administrative situation at the moment facing Catholic education in New Zealand is not one for complacency. Since the passing of the Education Act, 1877, the Church has provided nobly for the education of her children. Despite great sacrifice by the Catholic community the adequacy of her educational system today is threatened by the phenomenal demands of a rapidly increasing population. From 1930 till 1945 the school population remained fairly stable. Since the latter year it began a steady rise which yearly continues. According to government predictions the school population will have doubled by 1965. The actual enrollments of 1947 were 319,600 ; those predicted for 1965 are 602,000.

The figures for children at Catholic primary schools are today 43,562 ; the predictions for 1965 are an enrollment of 50,700. The figures for secondary schools are at present 10,020 ; the expectation for 1965 is 14,200. Hence the total number of children today at Catholic schools is 53,582, while the expectation for 1965 is 64,900, in other words an increase of 11,318 students.

This increase in terms of equipment and personnel would mean about 250 extra rooms and teachers as a bare minimum. What this would mean

in money value is difficult to estimate. However some measure of cost may be gained from the figures relative to the cost per head of mean population for state education in New Zealand since 1948. In that year the expenditure by the state per head of mean population was £5-10-1. In 1958 the cost, on the same basis, was £15-3-1. Thus in ten years the expenditure per head had tripled.

Until quite recent years the teachers in Catholic schools were almost without exception members of the various religious communities of teaching nuns or brothers. At present this situation is changing rapidly, so that an ever increasing number of lay teachers, both men and women, are being required to ensure the adequate staffing of the schools now being built to cope with the increasing enrollments.

As a result of this situation the Church, through the Holy Name Society, petitioned in 1956 for a Parliamentary Committee to hear the Catholic case for aid to private schools. After a lengthy hearing of the arguments for and against the petition the Committee reported back to the House of Representatives, 24 October, 1956, that it had no recommendation to make relative to the petition. Thus the petition failed and the status quo of 1877 was maintained relative to the secular nature of all education supported by public money in New Zealand.

Religious Education and State Schools.

Since the non-Catholic communities accepted in practice the system of secular education provided by the State, they were faced with problem of how to cope with the religious education of their children. On principle they have petitioned frequently for the deletion of the secular clause from educational legislation, but so far such petitions have been as unsuccessful as the Catholic petitions for aid for private schools.

The situation for all the non-Catholic churches has remained basically that which the Education Committee of the General Assembly of the Presbyterian Church reported on in 1877, after the passing of the Bill. « The Sabbath school must continue to be the sphere in which the Church must put forth her efforts ; but there is a clause in the Education Bill which may be turned to good account to which your Committee would direct the attention of the Assembly. It is provided that committees (i.e. the local school committees to elected under the act for the management of the schools) have the power to grant the use of school buildings after school hours. » It was resolved, therefore, to seek the use of school buildings for the purposes of religious instructions. By 1893 there were 96 school committees which had given permission for this use outside of school hours.

Nelson System. — Then in 1897 a Presbyterian minister in the Province of Nelson saw a loop hold in the law. By law instruction in schools was to be given for four hours each day, 2 hours consecutively forenoon and afternoon, five days a week. In practice, however, there were five hours a day schooling, usually three hours in the morning and two in the

afternoon. The result was that if the committee and teachers concurred with the arrangement it was possible to have for one half hour per week, within the timetable but outside the statutory time, a religious lesson. When the issue was brought before the Crown Law Officers they could find no flaw in the argument. Hence an opportunity was afforded for religious instruction within the normal school hours, if the school committee consented. This arrangement is known as the Nelson system and is used extensively though not universally through state schools. It is in more common use in country than urban areas.

The conditions under which this scheme operates are these. First, attendance is optional. What normally happens is that the priest takes all his children from the classrooms and teaches them apart, too often the only available place is the shelter shed in the school grounds. Then in the schoolrooms a non-sectarian instruction is given to the class which may contain members of more than one denomination. The instructors are usually the ministers of the local churches, but it is permissible for the staff teachers to volunteer to do this work, provided they are acceptable to the ministers.

Organization of the Nelson System. — Up to 1949 the organization of the Nelson system was conducted by the New Zealand Bible — in Schools League and by the Education Commission of the National Council of Churches. In that year the New Zealand Council for Christian Education was formed and took over the work of organization. The following churches belong to the Council and have subscribed to its formula for a common basis for Christian teaching in schools ; the Church of England, the Presbyterian, Baptist and Congregational Churches, the Salvation Army, the Associated Churches for Christ, the Society of Friends and the Greek Orthodox Church.

Common Basis. — The common basis reads : « That God is the Creator and Sustainer of life ; and that man can therefore neither truly understand nor rightly live his life unless he consciously relates it to the will of God. That every human soul is precious in the sight of God, whose purpose in creation and history is that men should come to know and love him, and should thus enter into eternal life ; this purpose has been marred by man's rebellious self-assertion which makes him try to live without God.

That in the human life of Jesus the Christ there is embodied the very nature of God ; that through Jesus God restores to man his lost powers to live as God means him to live ; so that to Christians Jesus is both Lord and Saviour.

That in the death of Jesus on the Cross there are laid bare the evil in man which fights against God, God's condemnation of that evil, his power to overcome it, and his forgiving love by which man is delivered from his self-centredness, and set free to serve God. That in the resurrection of Jesus from the dead there is declared God's vindication of the Triumph won on the Cross, and the assurance of eternal life.

That through the life, death and resurrection of Jesus there is given, in the fullness of his truth and power, the Holy Spirit of God, by whose inspiration man grows in grace and understanding into the life of the Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life, but one lived in community of those who share a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God's word, and the receiving of his sacraments, God's spirit works for the salvation of his world.

That it is the will of God to gather into one all those who confess the name of Christ ; and by the final judgment of his all-knowing justice, to establish his reign of righteousness, love and truth. »

The qualities which the Council points out in this common basis of agreement are that while it not a complete statement of Christian teaching it is not a wishy-washy compromise but does sum up the central stream of christian teaching. The Council maintains that if one cannot have the privilege of giving in school one's own doctrinal interpretation then at least this foundation can be laid upon which the family and church can build.

In reference to the Catholic Attitude the Council feels that the basis is unacceptable for two reasons ; first because the Catholic takes an « all or nothing » view of Christianity and considers those distinctive doctrines such as Papal infallibility or the Assumption as much a part of the Deposit of Faith as the Incarnation ; and secondly, because it is not considered desirable for her children « to be taught by non-Romans, or to worship with non-Romans. »

Textbooks. — The Council for Christian Education has taken the practical steps necessary to implement the teaching of the common basis by the publication of textbooks.

There are two Infant books which give stories from the Scriptures in very simple language. There then follow a Handbook for standards 1 and 2 ; then one for standards 3 and 4 ; and finally a book for each of the two senior standards, namely 5 and 6. To further help the teacher there are two composite books for small country schools where more than one standard may occupy the same room.

Besides these handbooks which provide material for instruction there is a small booklet which outlines the agreed syllabus, the conditions under which the voluntary instructors work, and some very necessary but simple instructions on how to plan and best use the half hour of the class period. One must bear in mind that those who use these books are probably not trained in teaching, and it is only too easy for the professional preacher to keep on preaching when put in front of a class.

The instructor is warned to bear in mind that each lesson must have definite aim ; but that all lessons are grouped about a central theme each year and that this theme must be seen as a whole if the individual

lessons are to build up to it properly ; that teaching aids are essential ; that the general reading is a must ; that each lesson as given in the handbook needs to be personalized to a given class and selection must be made from the material which is superabundant for any one lesson.

General Plan. — The central plan upon which the series is built is a concentric study of the Scriptures, insofar as they centre about Christ and reveal God's salvific will. But when apposite a jump is made into the realm of history to reveal that salvific will operating in history. For example, in Standard 1, the third term is devoted to «Some people whom Jesus 'Called'.» After dealing with some of the Apostles and disciples the series continues with Samuel Marsden, Anglican Chaplain to the convict settlement in Australia, who was the first minister to preach in New Zealand and was largely responsible for the founding of the first missions among the Maoris. He is followed by Thomas Burns, who was the spiritual leader of the founding of the Free Church Province of Otago in this country. Albert Schweitzer is also listed among these as a modern example of the same action of the Spirit.

N.Z. Council and Secondary Schools. — In August 1957 the Council held a Conference in Wellington to consider the situation of religious instruction at the post-primary level. An interesting situation arises here, because, due to one of those historical anomalies which defy the logic of a given situation, the post-primary schools are not covered by the secular clause of the Education Act. Hence Head Masters and governing boards are free, protecting rights of conscience, to experiment in religious education. And this is being done in one of the largest of the multicourse high schools in the country.

The points proposed by the secretary for discussion show how far the Council has gone in its thoughts relative to an attack upon the secularist nature of education in New Zealand. The points were : the school must be a Christian community but to what extent is this ideal realized in schools and can the churches accept a lesser ideal ? If not, should the churches sponsor a system of denominational or inter-denominational schools ? Is it practicable to exclude Christianity from the schools without consciously or unconsciously substituting some other « religion » for it ? Should we press for legislative amendment to include religious instruction in the curriculum ? Should the State finance religious instruction ?

The decisions of the Council were as follow : That religious knowledge be an optional subject for the School Certificate Examination (the N.Z. equivalent of graduation from high school.)

That religious knowledge be introduced into the B.A. syllabus, and also into the University Entrance Examination.

That religious knowledge be included as an optional subject in the curriculum of Training colleges for teachers.

That religious knowledge be included as a core subject in the post-primary syllabus.

These recommendations are not likely to meet with much warmth from Catholics in New Zealand. The said decisions offer little consolation to the Catholic mind and in no way approach a satisfactory solution to the problem of religious education. If indifference to all distinctive Catholic doctrines and the acceptance of the 'common stream' could satisfy conscience the compromise might just as well have been made in 1877. Far from easing the strain the inclusion of such a non sectarian Christianity, as a compulsory subject in the school curriculum, would only offend conscience and its natural right to be free from external compulsion.

Conclusion. — This brief survey indicates how vital still in New Zealand life is the subject of religious education. As New Zealand in the nineteenth century was influenced by the predominant opinion of the century to introduce a national form of secular instruction, it would seem that the troubled mind of the twentieth century is causing her to reconsider, more deeply than she has hitherto done, the assumptions upon which that secularism was accepted.

What the outcome of this stir may be only the future will show. However, it is not rash to state that the present indications are that the secular clause is closer to amendment than it has ever been in the past. Whether Catholic claims in education will meet with a more benign reception is an even more involved question and one upon which it would be rash to prophesize.

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II. BOOK REVIEWS

ITALIAN

HISTORY OF CATECHESIS

PARODI, Bonaventure, O.F.M. Cap. — **La Catechesi di Sant' Ambrogio.** Genova, 1957, 208 p., L. 950. — Tenth volume of the *Archivio Ambrosiano* collection, the present study is published by the review *Ambrosius*, and investigates the content and method of catechesis as practised by the illustrious Archbishop at the close of the IVth century. After having placed S. Ambrose in his milieu, described his personality, his pastoral influence and his audience of catechumens and neophytes, the writer examines his programme of moral, dogmatic and mystagogical catechesis. He ends by explaining the catechetical method preparatory to baptism (religious instruction, moral and ascetical education), and to mystagogical catechesis. This learned book in which S. Ambrose, like S. Cyril of Alexandria and S. Augustine is shown to be a master of catechesis, should be read by all those who work at the actual catechetical revival.

GANDOLFO, Emilio, Don. — **In Terra Santa.** Roma, Ars-Graf, 1959, 110 p. — This is a narration of the twenty-one stages of a pilgrimage to Holy Land, accomplished with much faith, fervour and enthusiasm. The places and events, framework and texture of the Old and New Testaments, here come vividly to life losing nothing of the importance they retain in the history of salvation, thanks especially to the biblical language of which the author makes use. Referring to the Bible when speaking of the Holy Land seems the only way of bringing Christians to a right appreciation of its immense spiritual wealth. Three or four pages at the most are given to each stage with its encounters, memories, lessons, which a few words or sentences from the Scriptures characterize. Those who would like to take the time could make use of the biblical readings indicated after each of these narrations, and in this way learn, in an original and intuitive manner to read and meditate on the Bible.

LITURGY

MONTINI, Giovanni Battista, Arcivescovo di Milano. — **Su l'Educazione Liturgica.** Milano, Editrice «Vita e Pensiero», 72 p., L. 100. — This brochure reproduces Cardinal Montini's Lenten Pastoral Letter for 1958, a masterly expounding of the problem of liturgical education. After an introduction on liturgy as the central problem of the pastorate of today, the author looks upon the formative value of the people's participation in Holy Liturgy and goes on to give directives as to the manner of

educating the faithful in this participation. His conclusion shows that liturgy is the complete answer to the spiritual requirements of modern man. These pages give educators a comprehensive view of liturgical formation inspired by a very high ideal of the pastoral conscience attentive to all doctrinal and psychological data.

La Sacra Liturgia. Guida per il VII Corso di Cultura Religiosa dell' A.C.I. CENAC, 1958, 438 p. — The Italian Catholic Action programme of religious culture has, this year, acquired a new volume, the seventh on Holy Liturgy. This is a master's book intended for priests in charge of Italian Catholic Action courses. As in the previous volumes, each chapter follows a very full programme: summary of the lesson, doctrinal elements, historical references, pastoral suggestions, applications to life and apostolate, bibliography. The difficulty resided in concentrating within twenty lessons a thorough grounding in matters liturgical. It was necessary to make a choice of subjects. The authors succeeded as will be seen by the titles of these twenty chapters, each comprising about twenty pages in which the essential points are fully developed: liturgy as related to God, to Christ, to the Church, to man; Holy Mass, the assemblies and places of worship; the Liturgical Year; the Sacraments; the Divine Office; the Blessed Virgin and the saints in the liturgy. Finally we would draw attention to the abundant bibliographical information.

MISSION APOSTOLATE

BETTI, Umberto, O.F.M. — Laici e teologia dei laici. Firenze, Vallecchi editore, Officine grafiche, 1957, 66 p. — After a very telling introduction on the necessity of a theology of the laity as complement to the theology of the hierarchy in the treatise on the Church, and on the deviations in the interpretation of the theology of the laity, the author presents a vigorous synthesis in seven points. The juridical status of the laity; their theological status; their participation in the worship and sacramental life of the Church; their place in the hierarchical life of the Church; their general ecclesiastical responsibilities; their responsibilities in the apostolate; their own spirituality. The bibliography will greatly help the investigation and development of this synthetical exposé.

SEUMOIS, André, O.M.I. — L'anima de l'apostolato missionario. Torino, Editrice missionaria italiana, 1958, 224 p., L. 900. — A missionary theology is gradually taking shape with the collaboration of a number of authors, as is proved by the missionary bibliography. Fr. Seumo is not one of its lesser lights and it has been said that «this little treatise should have its place among the classics of the science of missions.» It first investigates, in scholarly terms, the rôle of grace in the missionary apostolate; then the missionary function and duty of the entire Church. From these theoretical expositions important consequences are drawn for the prayer and action, not only of missionaries, but also of the faithful.

MORALITY

Rossi, Giovanni. — Cento problemi di Coscienza. Assisi, Edizioni pro Civitate Christiana, 1958, 568 p., L. 1300. — The first part of this work

comprises the investigation of about a hundred of the most acute conscience problems of modern life. They concern religion, family, social and political life, law, medicine, etc. Twenty-three well-known authors have collaborated in realizing these expositions. In the second part some of the speeches of Pope Pius XI, giving the Church's teaching on certain of these problems, with much elevation, surety of doctrine and clearness, are reproduced. Adults anxious to enlighten their consciences will here find directions for a truly Christian way of life.

METHODOLOGY : RELIGIOUS FORMATION OF ADOLESCENTS

BARRA, Giovanni. — *Direzione spirituale e gioventù d'oggi*. Pinerolo, Edizione Alzani, 1959, 324 p., L. 950. — We have pleasure in drawing attention to a new book in which Don Barra, as in most of his writings, puts into concrete form, by means of numerous examples and quotations, the teaching he expounds with such talent. He deals here with the spiritual direction of young people of which inquiries among them, the requirements of modern contemporary spirituality, and the evolution of adolescents, have proved the necessity. Having established how necessary this is, the author treats of the spiritual director as an echo of the Holy Spirit, a father, the instrument and witness of God; he speaks of the joys and anxieties of spiritual direction; of the spiritual direction of children so very neglected because their spiritual potentialities are held in doubt, of the miracles of grace in their souls; finally, of the spiritual direction of adolescents which requires kindness, knowledge, zeal and initiative. This unpretentious but truly learned book, full of orientations for religious formation, should be read and placed in the hands of adolescents.

Per fas conoscere e amare Gesù Christo. Brescia, La Scuola-Editrice, 1959, 144 p., L. 500. — The Abbé G. Barra and Professor G. Nosengo wishing to collaborate in placing Jesus-Christ — his person and doctrine — in the heart of religion, Christian life, catechesis and preaching, have collected articles on this subject from the review *Lumen Vitae*, among others the place of Christ in catechesis and preaching (J. A. Jungmann); the mystery of salvation (M. van Caster); Our Message (J. Hofinger); Jesus in the modern mentality (Ch. Moeller); The Friendship of Jesus and the Religious Formation of Adolescents (G. Deleuve). A very keen perception of the religious needs and aspirations of modern youths has governed the choice of these articles, primarily intended for them.

PAOLI, Giovanni. — *Il meraviglioso male della Giovinezza*. Milano, Editrice Ancora, 1958, 192 p., L. 400. — To help youths to keep a right balance while developing the many potentialities of their years, the writer invites them to listen, in a weekly meditation of half an hour, to the noblest and most authoritative voices which have re-echoed throughout the world. These secular, religious or Christian voices of past centuries and of our present times are inserted in a lively and most interesting context. The style is direct and vigorous but also full of a communicative warmth very apt to rouse and convince adolescents.

PAOLI, Giovanni. — *Nostra adolescenza*. Milano, Editrice Ancora, 1958, 192 p., L. 400. — 77 lessons of Christian life and morality given to small

boys and girls in the shape of short comments on a story or a moral tale. Each of these lessons takes the shape of an attractive little chapter, written in lively style conducive to recollection and reflection. Youngsters will here find an excellent accompaniment to their catechetical training.

RELIGIOUS SOCIOLOGY

GIOVANDITTO, Amilcare. — **Popoli e razze d'Africa**. Torino, Editrice missionaria Italiana, 1959, 170 p., L. 700. — The desire to put the science of ethnology at the service of missionary apostolate has inspired this book on the races and peoples of Africa. A general description of the country and of its inhabitants, precedes historical data on the more ancient occupants, the tribes of the great mystery and the great migrations. Three chapters deal with the world of magic and the religious and mythical worlds. Then follows information on material culture and social aggregate, on the arts: dances, music, sculpture. A survey of the diffusion of Christianity in Africa and of the forces actually working against it end this work, of very great use to all who are interested in missions.

Louis MEILHAC, *Brussels*.

POLISH LANGUAGE

Katechizm Katolicki (Catholic Catechism). Curia of the Diocese of Katowice, 1959, 316 p. — This catechism, the publication of which was quite an event in Polish literature, is a translation of the «Katholischer Katechismus der Bistümer Deutschlands.» This translation was effected by Dr. Stanislaw Bizu and the present edition reproduces the illustrations of Prof. Albert Burkart, although some of them are not in accord with Polish artistic taste. In some details the text of the translation has been adapted to Polish conditions of life: daily prayers, hymns, etc.

MATERSKI, E. - HEKKER, S.N. — **Mój Katechizm (My Catechism)**. Poznan, Ed. St. Adalbert, 1958, 156 p. — Approved by the Ministry of Education as a textbook for the Second Primary Grade (9 years old) this catechism contains short extracts and dialogues. It treats of the Creed, the Commandments of God and of the Church, and the Sacraments. Its purpose is therefore to prepare children for First Confession and First Communion. In the supplement, children find a summary of the classical catechism by means of questions and answers. The fine two-colour illustrations have a didactic value. Their biblical and liturgical subjects are linked with children's lives. They are meant to bring to light the truths of faith.

MATERSKI, E. - HEKKER, S.N. — **Czekamy na Zbawiciela (We await the Saviour)**. Poznan, Ed. de St. Adalbert, 1958, 166 p. — Approved by the Ministry of Education as handbook for teaching the Catholic religion to children of the 3rd Primary Grade (10 years old). In this catechism, the truths of faith, expressed in words taken from the Old and New Testaments, are added to the explanations. The 52 catecheses drawn from

the Old Testament constitute the basis of this kerygmatic catechism. The two-colour illustrations represent biblical subjects. Some symbolical pictures refer to the messianic prophecies.

MATERSKI, E. - HEKKER, S.N. — **Pau Jezus Posród nas (Jesus-Christ among us)**. The New Testament, Ed. St. Adalbert, 1958, 186 p. — Approved by the Ministry of Education for the Fourth Primary Grade (11 years-old), this handbook is of the kerygmatic type. The words announcing the Good News of Salvation are drawn from the four Gospels and the Acts of the Apostles, and form 64 catecheses. They are completed by summaries of the truths of faith and by catechetical formulae. Nearly all these catecheses are illustrated in two colours from biblical subjects.

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Warsaw.*

PORTUGUESE LANGUAGE

ROQUE CABRAL, P., S.J. — **Apontamentos de Religião**. Lisboa, Livraria Moraes Editora, 1959, 2 Tomes, 384 and 288 p. — These two volumes, intended respectively for pupils of the 6th and 7th Forms of the Lyceum (aged approximately 16 and 17), expound the rational basis of religion and morality according to the official programme assigned to these subjects. The author, while following out the programme, indulges in a certain amount of liberty in order to give a more convincing and lively exposition. We could have wished for less deductive statements, a livelier style and some illustrations. The matter, very well set out, is constantly enriched through numerous citations chosen from modern authors and official documents of the Magisterium. Each chapter ends with a recapitulative Questionnaire and a firstclass Bibliography for the use of the teacher.

The first volume starts with the «religious fact» to introduce us to the «Christian fact» which finds its complete expression in the Catholic Church. The tome contains 14 chapters divided into three sections: The Religious Fact — The Essence of Catholicism — The Truth of Catholicism.

The second volume shows less unity, owing to the prescribed programme, but completes the notions of the previous one through the study of special themes. The first four chapters (Reason and Faith — the Bible — God — The Problem of the Origins) are more of an apologetic nature; while the two final ones (Marriage and the Family — The Social Question) refer rather to the moral order. Altogether this is an excellent book. Although it is the result of teaching experience in the secondary grades of Jesuit Colleges, it is nevertheless published «ad experimentum» to allow, if need be, for ultimate improvements.

André Dossin, *Brussels*.

SPANISH

I. CONTENT OF RELIGIOUS FORMATION

1. BIBLE

ASENSIO, Felix, S.J. — *Las bienaventuranzas*. Bilbao, Mensajero del Corazón de Jesús, 1958, 208 p. — The value and interest of this study of the Beatitudes, which is both spiritual and exegetical, lies chiefly in that the author replaces them in the context of the Old Testament. Each one appears as a theme developing within the Covenant and receiving its full light and meaning in the Gospel. These excellent pages are well worth meditating.

DE FUENTERRABÍA, Felipe. Cap. — *Los Santos evangelios*. Estella, Verbo Divino, 1959, 646 p. — Attractive small presentation of the Holy Gospels, agreeably translated.

GELIN, Alberto, P.S.S. — *Las ideas fundamentales del Antiguo Testamento*. Bilbao, Desclee de Brouwer, 1958, 124 p. — This little book has its own importance and value. It gives us a profound insight into the doctrinal wealth and spirituality of the O.T. leading up to the New Covenant. It comprises three parts: first of all, the revelation of God in His own nature; then God's plan regarding humanity: the promise, the Covenant, the Kingdom, the Messianic hope and salvation; finally, personal salvation: sin and redemption.

ORCHARD, B., SUTCLIFFE, E. F., FULLER, R. and RUSSEL, R. — *Verbum Dei, Comentario a la Sacra Escritura*. IV, Barcelona, Herder, 1959, 708 p. and 24 mapas. — This is the last volume of a work of great value which condenses the results of biblical research over the last fifty years, giving the reader the true literal and spiritual meaning of the sacred text. Vol. IV is a commentary of those books ranging from the Acts of the Apostles to the Apocalypse. The last part of the work comprises a very searching index of 200 pages and 24 coloured maps. Specialists could find nothing better or more useful in Catholic literature.

These volumes form a real basic work which does honour to its authors and to the House of Herder which ensures its distribution.

ROBERT, A. and TRICOT, A. — *Iniciación bíblica*. México, Jus, 1957, 1014 p. — This introduction to the study of Scripture is one of the best efforts of French Catholic exegesis. Coming from highly qualified specialists, it presents a documentation on the Bible and an interpretation of the sacred texts collating the sum-total of fifty years of exegesis. This work cannot be over-estimated and it is a matter for congratulation that we have it in such an excellent Spanish translation. It can become the bedside book of any highly cultured seculars who wish to study the Bible.

ZULUETA, Adrian, S.J. — *Las profecías de Jesús-Mesías*. Madrid, Razón y Fe, 1959, 196 p. — The subject of the prophecies is perhaps the most contested of all by independent modern exegesis, and this gives

great interest to a book determined to be clear and definite. The author begins by stating the problem and defining the limits of the question. He demonstrates the objections to prophecies and their force of argument. When examining the subject from within, he merely keeps to the prophetic texts found in the Gospel, investigating them one after the other throughout the course of a hundred very pertinent pages. Finally he gives the opinion of certain famous authors such as S. Augustin and Origen, on these prophecies. Sound and accurate, this book is really useful.

2. LITURGY

For Children and Adolescents.

AZAGRA, Javier. — *Misa y Catequesis*. Estella, Verbo Divino, 1958, 160 p. — A very well thought-out and well-presented booklet of great value for the liturgical revival. It begins by stating very accurately and profoundly the doctrine of the Mass (somewhat forgetting, however, the liturgy of the Word), and goes on to give practical methods of presenting, commenting and directing Holy Mass. Several diagrams lay stress on one or other main idea, generally forming a real catechesis of the Mass.

PARSCH, Pio. — *Sigamos la santa Misa*. Barcelona, Luis Gili, 6a ed., 139 p. — A study of the main parts of the Mass written by one of the highest authorities of the German liturgical revival and adapted for youths of 15 to 18 years.

SANCHEZ ALISEDA, Casimiro. — *Catecismo de la misa*. Barcelona, Vilamala, 1959, 52 p. — This small catechism is perfectly balanced and places the accent on the essential parts of the Mass. Many adults could improve and enlarge their knowledge of the Mass from this little book which is especially intended for children.

SUSTAETA, J. M. — *Misal breve*. Estella, Verbo Divino, 1959, 48 p. — Excellent small missal comprising the Ordinary of the Mass to which is added a card giving the Proper for each Sunday. Extremely well-presented and liturgically accurate, this small book is perfectly adapted to Sunday Community Masses. It would have been even better if some of the well-known fine modern chants had been included.

ZIEHER, Guillamo. — *Panis angelorum*. Estella (Navarra), Verbo Divino, 1959, 168 p. — A booklet of liturgical formation giving a series of lectures or lessons more or less developed and planned with a view to preparing children for First Communion and for an active participation in Holy Mass. The doctrine on the Mass is valid although the idea of the offering and thanksgiving is not made sufficiently evident. Simple, vivid and varied.

For Adults.

BAUR, Juan. — *Pequeña Litúrgica de la Santa Misa*. Estella, Verbo Divino, 1959, 160 p. — In this excellently produced booklet, the author gives us a summary of the history of the Mass in general and of each of its main parts. Far from being an abstract work, however, it has a

very practical bent and helps one to live the Mass. It is intended for educated adults.

ERNI, R., GUGLER, A. — *La misa, el sacrificio de la Iglesia*. Barcelona, Ed. Litúrgica Española, 1959, 346 p. — This collective work is an important contribution to the liturgical movement. It studies the Mass successively from the viewpoint of the exegesis of the Old and New Testaments, from that of dogma, natural law and canon law and, finally, in a very interesting way, from that of the liturgy and pastorate. The active and communal participation is strongly underlined. The Paschal Mystery is, quite rightly, the predominant factor. Priests and directors will find great wealth of dogmatic ideas and pastoral developments in this book, very useful for the liturgical revival.

GAILLARD, Dom Jean, O.S.B. — *El misterio pascual y su liturgia*. Barcelona, Ed. Litúrgica Española, 1959, 236 p. — This book is an exceptionally good guide for the fortnight beginning with Palm Sunday and ending with Low Sunday. Theology, liturgy and history are here found intermingled in a harmonious synthesis. The faithful desirous of praying in union with the Spouse of Christ will find it invaluable. Priests will find therein many ideas for their Paschal catechesis.

JUNGSMANN, J. A. — *El Culto divino de la Iglesia*. San Sebastián, Dinor, 1959, 384 p. — This work of the wellknown German historian of liturgy is a sort of synthesis of his main technical achievements. It studies the history of liturgy, its constituent parts, its temporal and local framework and the principal liturgical acts, and constitutes one of the most beneficent and readable works on the subject. It meets the desire of those who seek to identify themselves with the renewal of Catholic liturgy.

JUNGSMANN, J. A. — *La santa misa como sacrificio de la comunidad*. Estella, Verbo Divino, 1959, 128 p. — A study of the Mass within the perspective of an «assembly prayer.» No more thoughtful pages could be found. The author's name itself is a recommendation.

KLAUSER, Theodor. — *Historia de la liturgia occidental. La construcción de una iglesia*. Cuernavaca, Ed. Benedictinas, 1959, 52 p. — These pages are intended to give a complete account of the changes in the liturgy as they appear to a present-day research-worker in liturgical texts and sacred monuments. In this way the fundamental characteristics which can be used as guiding principles in the actual revival are placed in evidence. As an example of this, the author draws therefrom the principal rules for the construction of a church.

REDLICH, Dr. Virgil, O.S.B. — *La santa misa fuente de vida*. Estella, Verbo Divino, 1958, 64 p. — Spiritual thoughts on each part of the Mass.

SANCHIS ALVENTOSA, Joaquín, O.F.M. — *Misal meditado*. 2 vol. Barcelona, Ed. Litúrgica Española, 1958, 970 y 884 p. — Meditations for each day of the liturgical year. Fervent souls will derive much warmth and devotion from this work.

TROEMPERT, José, S.V.D. — *Los torrentes del Gólgota. Cómo aprovechar la santa misa*. Estella, Verbo Divino, 1958, 80 p. — The Holy Sacrifice of the Mass is here presented by the author in an extremely clear and modern fashion. Excellent pages for meditation.

22 Salmos. *Salmodia del P. Gelineau, S.J.* Madrid, Perpetuo Socorro, Zaragoza, Hechos y Dichos, 1959, 92 p. — Father Gelineau's well-known psalms adapt themselves perfectly to the Spanish language. The commentaries introducing the work and each psalm will foster a judicial use of these beautiful chants. There is no doubt that this adaptation will be an aid to the liturgical revival in Spain.

3. DOCTRINE

Generalities.

VAN ACKEN, Bernhard, S.J. — *Catecismo de convertidos.* Barcelona, Ed. Litúrgica Española, 1958, 352 p. — A lucid explanation of Christian dogma, of morality according to the Commandments, of grace and of the sacraments. This book is written for adults who have doubts and difficulties in the matter of faith. The traditional plan and the order it follows will be much appreciated. It does not, however, possess the dynamic force and enthusiasm which the prospect of salvation gives to Christian truth. The doctrine of grace and of the sacraments is unfortunately detached from the exposé on the Church.

VAN DER MEER, F. — *El símbolo de la fe.* Madrid, Rialp, 1958, 638 p. — Each article of the Creed is here studied in a doctrinal and spiritual manner. The author, who has lived an intensely religious life, tries to give an understanding of the key ideas of our faith which should govern our lives.

Jesus Christ.

ADAM, Karl. — *El Cristo de nuestra fe.* Barcelona, Herder, 1958, 456 p. — Throughout a historical study of the christological dogma and thanks to deep theological considerations, this very fine book makes us penetrate into the mystery of Christ. The first and most important part studies the person of Christ in His two natures, the divine and the human. The second examines the work of Christ. The author demonstrates how this knowledge of Christ by reason and by faith illuminates the entire Christian mystery, and without it the Church can only be seen from outside. The work of Karl Adam is a song of praise to the glory of the Word made flesh. The warmth of these pages lies in the ardent faith of their author in the divinity of Jesus.

DUPUIS, Roger y CELIER, Paul. — *La cortesía de Cristo.* Madrid, Euramérica, 1959, 234 p. — Throughout well-chosen gospel scenes, the author shows us the courtesy and tenderness of Christ, pouring out his love and humanity on all mankind. His dealings with His Father are equally full of the deepest respect. The second part of the book expresses how this Christian courtesy and tenderness can be applied by modern Christians.

GUITTON, Jean. — *Jesús.* Madrid, Pax, 1958, 360 p. — This profound work on the mystery of Jesus confronting modern objections and difficulties, makes an extraordinary impression. These pages written by a lay

theologian who is in contact with all the modern French religious thinkers, have quite an exceptional value of testimony. They tackle with perfect sincerity the problems raised by the historical Jesus and the Jesus of our Faith. It is a fortunate thing for the educated Spanish public that such a valuable book is to hand.

SHEEN, Fulton, J. — *Vida de Cristo*. Barcelona, Herder, 1959, 632 p. — This is not a life of Christ which follows a strictly chronological order, nor a critical study of the texts. The author intends to give us a dynamic and dramatic vision of the historical fact of Jesus as Saviour of the world, showing us its value from the human viewpoint. The mystery of the cross is forcibly presented, the whole book leads up to it. It is, for the author, the vital message which the Gospel presents to the world of today. A grand book, well worth recommending.

VERSCHAEVE, Cyriel. — *Jesús, el hijo del hombre*. Barcelona, Herder, 1959, 560 p. — The author has achieved an eminently pastoral work. Vivid descriptions of personages alternate with the evocation of scenes and episodes in the life of Our Saviour. This is not a critical essay nor a pioneering work of exegesis, but a literary reconstruction which owes its worth to the vitality of its personal interpretation. This life will do a lot of good to the cultured Christian reader.

The Virgin Mary.

BARTHAS, C. — *Fátima y los destinos del mundo*. Bilbao, Mensajero del Corazón de Jesús, 1958, 164 p.

PECKES, Dr. Carl. — *María en el plan divino*. Estella, Verbo Divino, 1958, 96 p. — A dogmatic panorama of the mystery of Mary.

IGLESIAS, Eduardo, S.J. — *Me hizo maravillas*. México, Buena Prensa, 1958, 368 p. — A very fine book of marian theology, relating the «wonders» God wrought for Our Lady in pages which are doctrinal as well as exegetical and spiritual. This book will be welcomed by priests and the cultured laity, giving them beneficent and sound spiritual nourishment.

RAHNER, Hugo, S.J. — *María y la Iglesia*. Bilbao, Mensajero del Cor. de Jesús, 1958, 142 p. — In ten short chapters, replete with theological doctrine from the Bible and the Fathers, the author meditates profoundly on the mystery of the Church symbolized in Mary and reciprocally. This doctrine, very much in honour in the primitive Church, is one we should resume to enrich our doctrinal knowledge and love of Mary, in whom we here see the unique model of the nature and destiny of the Church, as well as of our own spiritual life.

The Church.

BARUTTA, Ionas, S.D.B. — *La inquisición*. Rosario, Apis, 1959, 232 p. — An ideological and historical essay on the Ecclesiastical Inquisition and the State Inquisition. This research extends from the Middle-Ages up to the XVIIIth century, when the Inquisition still functioned in Catholic as well as Protestant countries.

CARDOSO, Joaquín, S.J. — *La profecía de los Papas por San Malaquías*. México, Buena Prensa, 1959, 24 p.

DE LUBAC, Henri. — *Meditación sobre la Iglesia*. Bilbao, Desclée de Brouwer, 1958, 372 p. — Everyone knows the great theological value of the author. This book of his reveals, at the same time, the depth of his thought and his great love of the Church, so it would seem unnecessary to praise a work which has aroused such universal interest in France. The reader will find therein every aspect of the mystery of the Church studied and renewed in its mystical and interior reality, and in the exteriority willed by Christ Himself.

JEDIN, Hubert. — *Breve historia de los concilios*. Barcelona, Herder, 1960, 174 p. — The author who is a specialist on the Council of Trent, here gives a summary of the Œcumenical Councils. This short book is very topical and of great interest. It retraces, in five sections, the great periods of the Councils from ancient times up to our own days, each being characterized by its peculiar tendencies and preoccupations. This is a book for the general public, for teachers and directors of study circles.

SANTOS HERNANDEZ, A., S.J. — *Iglesias de Oriente. Puntos específicos de su teología*. Santander, Sal Terrae, 1959, 542 p. — A work of vast oriental culture, this book opens out to us and enables us better to understand the religious world and the theological reasoning of our separated oriental brethren. The Œcumenical Council and the Christian Unity Movement render this eirenic and deep study particularly actual. It is hoped that through reading this fine book, many more Christians will develop a truly œcumenical spirit.

TENA GARRIGA, Pedro. — *La palabra «ekklesia»*. Estudio histórico-teológico. Barcelona, Casulleras, 1958, 316 p. — A long history is attached to the word «ecclesia»; its significance increased in the course of time. It links up Mount Sinaï with Jerusalem, the assembly in the desert to the Temple of Solomon and to the Mystical Body of Christ glorified. This detailed study of the Old and New Testament texts brings an important contribution to the community idea and throws new light on the mystery of the Covenant, within its context.

Grace.

WALTER, Eugen. — *Fuentes de santificación*. Barcelona, Herder, 1959, 406 p. — Those Christians who desire to become initiated into the unfathomable riches of divine grace and to the various means chosen by God to communicate their effects to us, are very numerous. Such readers will here find sound doctrine drawn from the very sources of faith: the Bible and liturgy. The author has assimilated S. Thomas' treatise on the sacraments; he has succeeded in elucidating the guiding lines of sacramental doctrine and, through each sacrament, has brought out the gift of God as well as the personal response of the Christian soul who wishes, through the sacraments, to take its place in the plan of Salvation.

BAIGORRI Y ALANZA, Luis, S.S.S. — *Joven, la vida te llama*. Madrid, 2nd Edition, 1959, 212 p. — A book of spiritual formation for young people, explaining the life of grace, its nature, its obstacles, and Holy Communion as a means of defence and growth in this life. It is regrettable that Communion has not been sufficiently placed within the perspective of the total Sacrifice of Christ and of the Church. The new liturgical movement shows no signs of having passed this way.

The World and Man.

BUJANDA, Jesús, S.J. — *¿Qué eres ? ¿Por qué y para qué estás en el mundo ?* Madrid, Razón y Fe, 1959, 354 p. — The spirituality and immortality of the soul. The origin of the soul and the origin of the body. Transformism and the origins of man. God freely produces all things, but not from all eternity. Why and for what purpose are we on this earth ? The great physical laws of the universe discovered by Newton. The great moral law formulated by the God-Man. These are the basic problems exposed in this book intended for the educated public.

ESTIBALEZ, J.M., S.J. — *Mi ser y mi destino*. Bilbao, Mensajero del Cor. de Jesús, 1958, 312 p. — Confronted with the pagan anthropologies elaborated by the modern world, the author demonstrates that, far from corroborating them, the progress made by psychological research reveals once more the value of the traditional positions of Christian doctrine. This is the author's aim : to show how the science of psychology and Christian thought are in agreement when studying the nature and destiny of man.

FLORES, Ramiro, O.S.A. — *Las dos dimensiones del hombre agustiano*. Madrid, Religión y Cultura, 1958, 224 p. — This very fine book is full of the augustinian thought on man. Within man there lies a profound unity, and yet we find two poles of interior dynamic tension in the fluctuations of liberty and grace : on the one hand there is the presence of God, on the other the reality of sin. The consciousness of these two dimensions lead the thinking man to realize his own mystery, as S. Augustine says : « so I myself become my own main query ! »

FRAIGNEUX, M. — *Pio XII, frente al mundo actual*. Madrid, Atenas, 1958, 200 p. — This book is not just merely the biography of a Pope who was the outstanding figure of his time, it also recalls all the great problems of the present world. Pius XIIth endeavoured to give the Christian answer to all our present difficulties. His doctrinal thought and his teaching really pervaded every sphere of life : the Church's mission, the function of the State, the human person, social problems, family, education, culture, science, progress, international order. This book gives a really thorough review of actualities.

LAZZIERI, P. Luigi, O.F.M. — *Formación del hombre*. Barcelona, Ed. Litúrgica Española, 1958, 242 p. — Plans of talks to priests and lay-apostles on the problems of life as it is today : matters of conscience ; of religious life ; of family and of society. The social trend of this book, its scope and lucidity, make it a work of value.

ORLANDIS, José. — *La vocación cristiana del hombre de hoy*. Madrid, Rialp, 1959, 200 p. — The Christian vocation, although essentially immutable, must embody very special characteristics in our times. Such is the theme of this booklet which presents this doctrine in a penetrating and simple manner. Its pages are full of the personal experience of the modern Christian face to face with the exigencies of Christ. The great problems of today are here sincerely and thoughtfully investigated.

RIANZA, José M. — *El concienzo del mundo*. Madrid, B.A.C., 1959, 704 p. y XX laminas. — This excellent book, intended for the cultured reader, summarizes in a very interesting exposé the established scientific facts on astronomy, paléontology and biology, which more or less help us to understand the early ages of the earth, of life and man. The author takes a purely scientific viewpoint and his book is very serious and well-documented without being too technical.

RIANZA, José M. — *El comienzo del mundo*. Madrid, B.A.C., 1959, 252 p. — Thanks to the modern discoveries in biochemistry, the problem of the nature of the soul and its relationship to the body has regained considerable actuality. The author, having reviewed the theories of the union of soul and body, demonstrates that present-day discoveries replace the problem in a new setting and criticizes those objections which deny that a soul can exist apart from the body.

STAUDINGER, Josef. — *La vida eterna, misterio del alma*. Barcelona, Herder, 1959, 364 p. — The fact of the Hereafter, life linked with the Hereafter, the moment of death, eternal happiness, hell, predestination ; all these matters are discussed in this fine book which gives the Christian answer to these vital questions : what is man ? whence does he come ? where is he going ? This is no abstract metaphysical book, but a very human, warm-hearted statement of scriptural and gospel doctrine.

SUTCLIFFE, Edmund F. — *Dios y el sufrimiento*. Barcelona, Herder, 1959, 218 p. — The author first states the answers which the Greek, Roman, Egyptian and Babylonian religions gave to the problem of suffering. After that follows the evolution of these doctrines in the books of the Old Testament and finally, the Christian answer. The problem of human suffering is here dealt with in a penetrating and serious manner. Humanity is depicted faced with one of its gravest and most difficult questions : the origin of evil and the meaning of suffering. Of peculiar interest to specialists, the ordinary reader will find it equally useful and appreciate its conciseness and moderation.

Contemporary Philosophies.

COPELSTON, Frederick, S.J. — *Filosofía contemporánea*. Barcelona, Herder, 1959, 384 p. — Without being technical, this book is nevertheless of a very high standard, giving us the main currents of the Western world's philosophical thought. The first part deals with the philosophical trend predominant in Great Britain, which in reasoning and logic tunes in with the Circle of Vienna. The second presents the individualist and existentialist tendencies mostly found in France, Germany and Italy. The minds of the leaders — Maritain, Mounier, Lavelle, Marcel, Sartre, Camus, Jaspers, Berdiaev, etc., — are studied in an objective manner.

PRINI, Pietro. — **Existencialismo**. Barcelona, Luis Mirale, 1957, 175 p. — This book gives us a rational and critical history of existentialism, beginning with Kierkegaard and ending with Sartre, dealing in passing with the romantic, metaphysical and present-day existentialists, G. Marcel, N. Abbagnano, etc. A critical epilogue terminates this book which is very well written, shrewd and full of interest.

QUILES, Ismaël. — **Más allá des existencialismo**. Barcelona, Luis Mirale, 200 p. — Essays on the philosophy of life and the dignity of man through internal analysis. The first part of the work criticizes existentialism which becomes diluted in exteriority. The author then shows the relationships of interiority with the essence of man, his being, his freedom, his contingency, his duality, with the reality of the world, the relationship with others and with God. A very profound book intended for specialists in philosophy.

VACA, Cesar, O.S.A. — **Ensayos de psicología religiosa**. Madrid, Religión y Cultura, 1958, 310 p. — This book has its place as sixth notebook in the spiritual director's library, which means that its contents are serious but not of a scientific trend. It is not a research work, but rather a statement of the questions which lie within the domains of mysticism and medicine, theology and sex in the problems of religious formation, vocation, the sense of guilt, etc. The documentation is literary rather than scientific.

4. CHRISTIAN LIFE

Morality.

ARREGUI-ZALBA, S.J. — **Compendio de teología moral**. Bilbao, Mensajero del Corazón de Jesús, 5e ed., 1958, 882 p. — The re-appearance of this work, which is always being re-edited, would once more prove the high value of this treatise of moral theology, if its importance had not already long since been appreciated. Its conciseness, clarity, ease of handling and consultation place it among the best of its kind.

GILLEMEN, Gérard, S.J. — **La primacía de la caridad en teología moral**. Bilbao, Desclée de Brouwer, 1957, 484 p. — Readers wishing to assess the importance of this excellent book which reviews the whole of Christian morality within the perspective of charity, the latter being the criterion and standard of the value or non-value of every human act, will find it fully reviewed in *Lumen Vitae*, IX (1954), p. 569. — This book is meant for specialists in theology and moral philosophy.

HERNANDEZ CHAVEZ, José, S.J. — **Teología. II. Moral**. México, Buena Prensa, 1958, 336 p. — This book of moral formation follows on I. Credo. Professors and advanced students will find it useful owing to its clarity and order. It gives a precise and concrete study of the formation of the conscience and a commentary on the Commandments.

MARTINEZ DEL CAMPO, Rafael. — **Etica**. México, Jus, 2^aed., 1958, 364 p. — Handbook of Christian morality comprising three sections: the history of moral doctrines; morality in general; applied ethics. This part investigates individual, social, familial, political and international problems.

LECLERCQ, Canon Jacques. — **Hacia un cristianismo auténtico.** San Sebastián, Dinor, 1959, 190 p. — This author's writings are always rich in thought and very original in outlook. The present booklet is no exception. It leads us to think over the essential elements of Christian life under the following aspects : sanctity and temporal matters ; the holiness of the laity ; the social dimensions of morality ; Christian love ; contemplation and action. Pleasant and penetrating to read.

REGATILLO, Eduardo F., S.J. — **Casos canónicos II.** Santander, Sal Terrae, 1959, 856 p. — Tome II deals with cases relating to sacramental morality expounded in Canon Law and moral theology as well as in the treatise on the sacraments. The book presents 950 cases, explained and solved. These concrete and practical cases will be very helpful in matters of moral consultation.

TODD, John M. — **La fuentes de la Moral.** Barcelona, Herder, 1958, 409 p. — This work, the result of collaboration, assembles some excellent essays on the influence of history on moral science, on the contribution other sciences can bring to it, on the concrete moral problems which arise in various important states of modern life, finally on moral concepts other than those of the Catholic Church. The authors have endeavoured not to build up an abstract morality, but to seek within the experience of a life in union with God and Christ, the fount of moral judgment and of a truly Christian attitude. « Ama et fac quod vis. »

Social Doctrine.

Código de moral política. Santander, Sal Terrae, 1959, 200 p. — The International Union of Social Studies, founded by Cardinal Mercier in 1922, has published this code of political morality, translated by Father J. Gonzalez Moral, S.J. It will be placed first in the international code of morality which already comprises the family, social and international codes. This section of political morality presents the relationship of the State to the individual, the family, the other inferior associations, and finally the Church.

D'ARCY, Martín. — **Comunismo y cristianismo.** Barcelona, Herder, 1959, 232 p. — The aim of this book is to compare the two outlooks on the world, Communism and Christianity, which both give answers to the vital questions a man asks himself regarding his individual and social life, his origin and his destiny. The writings of Marx, the historical evolution of Communist society, the influence of Lenin and Stalin are examined in the light of Christian principles. The last part of the book studies Communist society in comparison with Christian society.

FELLERMEIER, Jakob. — **Compendio de sociología católica.** Barcelona, Herder, 1960, 287 p. — A very fine book on Catholic Social Doctrine, in which the author expounds and studies human relationships, especially what they ought to be, basing himself on the Christian viewpoint of man and the world, to interpret accurately, to valorize and put in order social reality.

GUTIERREZ GARCIA, José Luis. — *Doctrina Pontificia. Documentos políticos*. Madrid, B.A.C., 1958, 1074 p. — A study, both analytic and synthetic, of the Christian constitution of the society and the State: their foundations, aims, nature, function, relationship with the family, the Church and International Order, etc. A systematic exhaustive study, followed by the pontifical documents of the Popes from Pius IXth to Pius XIIth. A very reliable documentation, the critical value of which is guaranteed by the B.A.C.'s reputation.

IBEAS, Bruno, O.S.A. — *Problemas sociales*. Madrid, Religión y Cultura, 1958, 232 p. — Studies on social doctrine according to St. Augustine presenting accurately the principles and basic statements which this great author gives on the family, property, work, the State and imperialism.

LALOUF, Jean y NELIN, Jean. — *Dimensiones del humanismo contemporáneo. I. Hombres y máquinas. II. Comunidad de los hombres*. San Sebastián, Dinor, 1959, 344 y 356 p. — Today the importance of technique is undeniable and its influence will continue to increase. It is active in every domain as much on individuals as on communities. The doctrine of humanism must absorb this essential fact. These large books, full of a vast experience and great depth of thought, show us the individual and collective trends in which techniques and sciences can develop a technical and social Christian technology.

MATEO, José A., S.J. — *Trabajando y meditando*. Madrid, Euramérica, 1959, 186 p. — To work while thinking deeply on one's work, which consists in building the City of God in this world, such is the line of thought this book presents. The author shows us some of the important aspects of Social Christianity and the possible excesses of zeal in one way or other.

PAREZ, Rafael, Sch. P. — *Apostasia en masa*. Irache (Navarra), Yokosuka, 1958, 324 p. — A very truthful book, resolutely confronting the material and spiritual misery of the working-classes and proclaiming the means by which these things can be remedied. The writer calls on his reader to show Christian courage and to fight in the social and political spheres under the banner of Christian social doctrine.

RODRÍGUEZ, Federico. — *Doctrina pontificia. Documentos sociales*. Madrid, B.A.C., 1959, 1236 p. — The social doctrine of the Church contained in the pontifical documents is here presented in chronological order from Benedict XV to Pius XII. It makes up a very valuable «summa,» of the greatest utility for specialists and research workers. This work is a credit to the «Bibliothèque des Auteurs Chrétiens.»

II. SPIRITUALITY

General Directives.

ACACINO, Daniel María, S.J. — ¡ *Señor, enséñanos a orar!* Bilbao, Mensajero del Cor. de Jesús, 1959, 80 p. — This little book of formation to prayer is both practical and inspiring. Its value lies in its very interior and even mystical tendency. It will prove particularly useful when making a retreat.

BRUYÈRE, Cécile J. — *La vida espiritual y la oración*. Barcelona, Ed. Litúrgica Española, 1959, 392 p. — A disciple of Dom Guéranger of Solesmes and herself Abbess of a French monastery, the author first explains the elements and basic principles of spiritual life as a means of union with God. She goes on to develop the life of prayer and enumerate its various degrees up to the unitive life, but firmly centred on a liturgy of praise and thanksgiving. In this way she restores its objective and communal character. This book is full of monastic and evangelical doctrine.

DE LIGORIO, San Alfonso María. — *Práctica del amor a Jesucristo*. Madrid, Rialp, 1958, 296 p. — A classic and a historical document of the highest value in which is revealed the mysticism and bright flame of love which filled the heart of the great moralist.

DE ZUMARRAGA, Fray Juan. — *Regla cristiana breve*. México, Jus, 528 p. — A modern annotated edition of a work which appeared in Mexico in 1547, this is an ascetical treatise based on a commentary of the Gospel and giving all manners of precepts and practical orientations for a Christian way of living. A most interesting historical document.

LEHODEY, Dom Vital. — *Los caminos de la oración mental*. Barcelona, Ed. Litúrgica Española, 1959, 352 p. — This excellent spiritual treatise aims at fostering to the full the practice of mental prayer. The first part treats of mental prayer in general, its advantages, means, obstacles and fruits. The second deals with affective prayer and active contemplation. The third investigates fully mystical prayer. The sincere reader will be encouraged to follow this way of prayer. He will find therein peace and joy.

SAN JUAN CRISÓSTOMO. — *Obras. Tratados ascéticos*. Madrid, B.A.C., 1958, 827 p. — After an introduction of 125 p. which retraces the life, work and spirit of John Crisostom, comes the historical dialogue of Paladio on the life of St. John Crisostom, and then the latter's writings on the amendment of the sinner, on monastic life, the spirit of penance, the priesthood, vain glory and the education of children. The presentation is perfect and the translation of the Greek text printed on the lower part of the page, excellent.

STEIN, Edith. — *La ciencia de la cruz*. San Sebastián, Dinor, 1959, 416 p. — The great intellect and deep spirituality of Edith Stein are wellknown. Her own very rich personality reveals itself in this commentary on the works of St. John of the Cross. The author presents, in a very personal and original manner, the laws which govern the development of the spiritual entity. According to her, the entire writings of St. John of the Cross find their synthesis in the redemptive sign, source of theological doctrine and school of life.

Spiritual Life of Adolescents.

AGUAYO SPENCER, Rafael. — *Nuestra Señora de blanco. Meditaciones en torno a Fátima*. México, Jus, 1957, 270 p.

ALEGRE, Teresita. — **Vitaminas espirituales.** Barcelona, Luis Gili, 2^a ed., 1958, 192 p. — Spiritual reading and meditations for militant youths of C. A. They will find therein reasons and methods for a more intense Christian life, lived interiorly in the presence of God, and practised in the virtues and the spirit of abandon in action.

DRAGON, Antonio, S.J. — **Aprende a vivir.** México, Buena Prensa, 1959, 176 p. — Book of spiritual reading and meditation, intended to teach the young to live their faith.

DE HEREDIA, Carlos María, S.J. — **Una fuente de energía.** México, Buena Prensa, 19^a ed., 1959, 304 p. — The many editions of this book point to its success and worth. Vivid and youthful and full of gospel thoughts, it is very profitable spiritual reading for the older adolescents.

HIRSCHFELD, Carlos, S.J. — **Dentro Dios.** Santander, Sal Terrae, 1959, 338 p. — 104 meditations for young people, the use of which will procure them a daily contact with God. These pages, entirely drawn from the Gospels, give that enthusiasm and strength which youths need to fulfil each day of their lives the exigencies of a true friendship with God.

MARTIN DESCALZO, José Luis. — **San José García.** Madrid, Propaganda Popular Católica, 1959, 312 p. — Written in a lively, simple way for modern youths, these pages introduce various situations of joyous, modern, constructive Christianity in the form of 17 vignettes or portraits of adolescents who have found Christ in their every day life. Perfectly adapted to the mentality of modern youths, this book has achieved an extraordinary success.

ZAFFONATO, José. — **La edad más hermosa.** Barcelona, Luis Gili, 1958, 384 p. — Short meditations and reflections on Christian truths, for adolescents. Also on the virtues, the friends and enemies of grace, and spiritual and liturgical ways. A small book which can become a good friend.

Spiritual Life of Adults.

BAUR, Benedikt, O.S.B. — **Sed Luz. Meditaciones litúrgicas, IV.** Barcelona, Herder, 1959, 562 p. — A magnificent display of meditations on the feasts of Our Lady and the Saints throughout the Liturgical Year. The author gives, for each day, a brief sketch of the life of the saint with its spiritual application to some of the texts of the proper of the Mass. In this way he tries to arouse a personal effort which will foster spiritual life far more than extensive reading will do.

BERNADOT, P.M.V., O.P. — **De la Eucaristía a la Trinidad.** Barcelona, Luis Gili, 6^a ed., 1958, 160 p. — The theme of this booklet of spiritual reading is the divine presence and union to the Blessed Trinity through eucharistic communion, and the permanence of its spiritual effects.

CHEVROT, Georges. — **El evangelio en el hogar.** Barcelona, Herder, 1959, 216 p. — The author has chosen twenty-eight passages or scenes from

the Gospels which refer to the family home, its life, its activities. Commenting on these texts, he produces a family spirituality. His book could easily be called «Home Life in the Gospels,» or «The Practice of Christian Virtues in the Home.» It will please Christian parents and help them to «build their house upon the rock.»

CILLERUELO, P. Lope, O.S.A. — *El libro de la convivencia*. Madrid, Religión y Cultura, 1958, 300 p. — In this book, the author sends out an urgent call to interior life, not in any abstract or technical manner, but through a lively and pressing description.

GARCIA, Felix, O.S.A. — *Retorno al espíritu*. Madrid, Religión y Cultura, 1957, 276 p. — This book studies the state of minds and morals in our modern world, and suggests a return to the Christian spirit as the true remedy to present evils. These pages are vigorous and will lead many souls on to spiritual progress.

GAR-MAR. — *Sinfonía Interior*. Santander, Sal Terrae, 1959, 64 p. — Booklet of spiritual thoughts on Christ in the gospels and on His mysteries. Moral reflections and practical advice.

JERPHAGNON, Lucien. — *Oraciones para los días inaguantables*. Zaragoza, Hechos y Dichos, 1958, 144 p. — In the course of short meditations and prayers, this small book gathers together the greatest and truest motives for peace and optimism, through intimate union with the life and mind of God.

LUCAS, Francisco Javier, S.J. — *Diálogos con Cristo*. Bilbao, Mensajero del Corazón de Jesús, 1959, 308 p. — Pages of spiritual reading and meditations on the Gospel intended for mature youths and adult Christians.

REY, Juan, S.J. — *Luz, Meditaciones*. Santander, Sal Terrae, 1959, 2056 p. — A very fine book of meditations for every day of the liturgical year. The binding and presentation are excellent, making this volume a faithful and agreeable companion for the prayer and meditation of religious of both sexes, who will find in it the spirit and substance of the Gospel, with, however, a decided tendency towards the moral and the ascetical aspects.

SANCHEZ, B. Martín. — *Biblia y tradición*. Barcelona, Herder, 1959, 804 p. — Meditations for each day of the year. Each one occupies two pages comprising first several texts of the Old and New Testament, continuing with a brief doctrinal commentary drawn from the Fathers, and ending with a spiritual paragraph having direct bearing on Christian life. This book develops a new trend and has aroused great interest.

TÓTH, TIHAMÉR. — *Cristo y los cristianos, Hoy*. Madrid, Atenas, 1959, 408 p. — In the first part, the writer presents Christ eternally present and His message. The world can only find salvation, and man the answer to all the vital questions he asks, in Christ. The second part states the problems which confront the Christian of today and the only valid answers given by the doctrine of Christ. In this work, which sums up

the most acute crises of modern life, the author has achieved extraordinary warmth and vigour. It will give youths and adults wishing to think and reflect aright good spiritual nourishment.

Un cartujo habla. Estella, Verbo Divino, 1958, 96 p. — Simple but rousing pages on the interior life within the perspective of contemplation and the exercise of the presence of God.

VACA, César, O.S.A. — **Haz meditación.** Madrid, Religión y Cultura, 1958, 294 p. — In the first part of the book, the writer explains the sulpician doctrine and method of meditation. The second part presents 36 short meditations on the truths and exigencies of Christian doctrine.

VAN ZELLER, Hubert. — **El hombre busca a Dios.** Madrid, Rialp, 1958, 360 p. — A very fine book giving the mystical spirituality of Christian endeavour. Its basic rule of conduct is the constant seeking of the face of the Lord. But if this is always an effort, it is also a law of the human heart which only finds its rest in the Infinite transforming union. We here find the itinerary of this approach to and search for God.

Lives of Saints. Biographies.

ALVAREZ, Felix, M. — **Perfiles sacerdotales.** Barcelona, Herder, 1959, 320 p. — In «Misión sacerdotal,» the author studies the doctrine of the priest in the world. In this book, he gives us the portraits of fifteen great saints who were priests. It is the sacerdotal doctrine brought to life throughout the main periods of the Church from St. Paul to St. Pius X. A fascinating book which will be appreciated by Christian adults and priests wishing to re-examine their vocation.

BARGELLINI, Pietro. — **San Francisco de Asís.** Madrid, Rialp, 1959, 300 p. — The figure of St. Francis is well and clearly drawn. The author's sound historical investigations are only equalled by his very extensive vocabulary. He plunges deep into franciscan spirituality of which St. Francis is the most perfect expression.

CARRERA, Vicente, S.I. — **El ángel de Polonia.** Zaragoza, Hechos y Dichos, 1959, 100 p. — A short life of S. Stanislas Koska which will foster the spiritual life of 10 to 12 years-old.

COUANNIER, Maurice Henry. — **San Francisco de Sales, su vida y sus amistades.** Madrid, Rialp, 1959, 562 p. — This celebrated work gives a very attractive and vital picture of the extremely human personality of St. Francis of Sales, whose soul was so ready for friendship and at the same time so extraordinarily detached; a paradox of Christian humanism.

DOBRA CZYNSKI, Jan. — **La santa espada.** Barcelona, Herder, 1959, 424 p. — The hero of this historical novel is St. Paul. The soul evolution, conversion, apostolic zeal and adventurous life of St. Paul are here pictured within the framework of a dramatic action vividly told. The atmosphere of the early days of Christianity in Judea and Rome is described as accurately as possible. The book has a hidden meaning only to be discovered by an attentive Christian soul.

KÖRBLING, Anton. — **P. Rupert Mayer, S.J.** Zaragoza, Hechos y Dichos, 1959, 272 p. — A most interesting life story of a German Jesuit, ardent apostle of the faith, who was opposed to Nazism and imprisoned from 1937 to 1945, when he was liberated by the Americans, but died of exhaustion.

MENDES LEAL, María Juana. — **El Santo Padre Crux.** Bilbao, Mensajero del Corazón de Jesús, 1958, 408 p.

MOJICA, José, O.F.M. — **Yo, pecador, autobiografía.** México, Jus, 1957, 528 p.

SCHREYER, Lothar. — **Inés y los hijos de la loba.** Barcelona, Herder, 1959, 336 p. — Historical novel, especially interesting for the older adolescents, which relates the life of a young Christian, Agnes who, shortly before the reign of Constantine, gave her life in Rome in the defence of her faith.

SHEPPARD, Lancelot, C. — **Retrato de un párroco. La vida de San Juan María Bautista Vianney.** Barcelona, Herder, 1959, 268 p. — The importance of a man like the Curé d'Ars resides in what he was, and in what he means to us. The type and apostle of his time, for us he symbolizes a call and an incitement to overcome the unbelief and materialism in us and around us. The value of this book lies in that it retraces vigorously the very human and also extraordinarily spiritual characteristics of this «witness of Christ» in the world.

ALVEAR ACEVEDO, Carlos. — **Elementos de historia de México. I. Epocas prehispánica y Colonial. II. Epoca Independiente.** México, Jus, 1958, 492 y 512 p.

CHOWELL Martín. — **Luis Navarro Origel.** CHAVEZ. Ezequiel A. — **La evangelización de los indios.** MASTEN DUNNE, Peter, S.J. — **Las antiguos misiones de la Tarahumara I y II.** SANTIAGO CRUZ, Francisco. — **La Piqueta de la Reforma.** CHAVEZ Ezequiel A. — **Benito Juárez.** NAVARRETE, Felix. — **La masonería en la historia y en los leyes de Méjico.** SANTIAGO CRUZ, Francisco. — **Los hospitales de México y la caridad de Don Benito.** México, Jus, 1957-1958, 160 - 54 - 354 - 160 - 148 - 248 - 116 pp. — Figuras y episodios de la historia religiosa de México.

III. METHODOLOGY OF RELIGIOUS INSTRUCTION

General Pedagogy.

ALLERS, Dr. Rudolf. — **Pedagogía Sexual y relaciones humanas.** Barcelona, Luis Miracle, 1958, 384 p. — The author is one of the best qualified authorities on Catholic existential analysis. With the lucidity and depth of thought which he possesses, he demonstrates how sexual life cannot be divorced from individual nor from human relationships; it must be integrated within the entire scheme of education. This is an excellent book, extremely well presented and indispensable to pedagogues, spiritual directors, doctors and all others interested in the science of man.

PÉREZ LOZANO, José María. — *Diario de un padre de familia*. Madrid, Propaganda Popular Católica, 1959, 224 p. — In a very agreeable and humorous style, a father of six relates his family life, the small events which occur throughout the days and help him to bring up his children in a Christian and human way. This book is, therefore, of real educative value and will be much appreciated by Christian parents who have not lost their ideals.

SCHNEIDER, Friedrich. — *Tus hijos y tú*. Barcelona, Herder, 1959, 360 p. — The importance of childhood impressions and habits need no longer be stressed, but the training of parents is all the more urgent. The writer, better qualified than any other, here gives them an extremely useful book in which, with the help of concrete cases, he aids them in their educative task. The 83 cases set out and solved cover practically the whole domain of general, moral and religious education. Parents will come across all the difficulties they have known. We strongly recommend this book.

ZAVALLONI, Roberto, O.F.M. — *Educación y Personalidad*. Madrid, Razón y Fe, 1958, 206 p. — The personalist conception of man which the author places at the base of his educative aim, gives great value to his book. Furthermore, for him the aim of education is not just the development of this or that faculty or good quality, but the blossoming of the entire human personality specially in a well-balanced judgment, possibilities of adaptation, and self-control. The pages he writes on personal, social, professional and religious formation are of the highest interest.

Formation of Children.

BREMS, Josef-TILLMANN, Klemens. — *Gráficos ilustrativos del «Catecismo Católico»*. Barcelona, Herder, 1959, 354 p. — Set of graphs or diagrams and ideographs illustrating the different lessons of the Catholic catechism. The authors' aim is not solely didactic but, by means of these drawings, they endeavour to create a religious atmosphere by giving concrete form to the key idea that everything must be centred on the person of Christ.

COURTOIS, Gaston. — *El secreto del mando*. Madrid, Atenas, 5^a ed., 1959, 152 p. — This small book, clearly and simply written, but very sound and thorough in its pedagogical content, will be of profit to priests, parents and educators. The French title: «Pour réussir auprès des enfants» is wellknown and clearer. The writer, an eminent pedagogue, gives the guiding lines and system of a well-balanced and sound education, full of a very real love for children.

Para los catequistas. Catecismo nacional. Grado primero. Bilbao, Parroquia de San Vicente, 1957, 124 p. — A commentary on the official catechism lessons. An effort is here made to orientate the lesson towards a spiritual as well as a conceptual ideal. Unfortunately no use is made, to achieve this end, of the sources: Bible, Gospels, Liturgy and personal prayer. The explanations and drawings give too materialistic an aspect

to the spiritual realities and the general tendency, like that of the catechism, is to be over-moralizing.

RANWEZ, Pierre, S.J. — *Unidos hacia el Señor*. Madrid, Atenas, 1958, 192 p. — The aim of this work is to help parents to realize their responsibilities as religious educators and to carry out this delicate task in the best manner.

Basic principles, directives elaborated with regard to the requirements of the message to be delivered and the psychology of children, practical applications and concrete examples, will all be found here.

Following two chapters on the basic principles and the formation of parents, the five main stages of religious education are investigated: 0 to 3, 3 to 7, 7 to 10, 10 to 12, 12 to 17 years; then comes a study of what religious culture centred on the Bible and family prayer, and attuned to the Church's liturgy of feasts and times, should be. The book ends with suggestions concerning the sacraments of adulthood and a study on the rôle of the family within the Church.

« Together Toward God » is primarily intended for parents, especially for young parents and even for future parents (engaged couples and those who are thinking of getting married).

SERRANO DE HARO, Agustín. — *Tu eres la luz*. Madrid, Atenas, 1958, 174 p. — A small handbook for children of 8 to 12 years, relating the main scenes of the Gospel of which the best sentences stand out in relief and are followed by spiritual commentaries.

TILMANN, Klemens, e.a. — *Manual del catecismo católico. Dios y nuestra redención*. I. temas 1 a 21. II temas 22 a 44. Barcelona, Herder, 1959 y 1960, 294 y 354 p. — The importance of the German « Catholic Catechism » which has been translated into several languages is well known. We have here, in two tomes, the book of commentaries on God, Christ and the Holy Spirit. Each lesson comprises: 1) a consideration on the doctrine, on the child confronted with the doctrine and on the drawing expressing the key-idea; 2) the method to develop, present and enliven the lesson itself. This master's book is really useful and enriching. In it are explained, elaborated and thoroughly investigated in a fine synthesis all the essential themes of catechesis.

Formation of Adolescents.

PEÑA RICA, Eutiquio y Manuel USEROS CARRETERO. — I. *El mesías prometido*. II. *Jesucristo según los evangelios*. III. *Historia de la Iglesia*. Madrid, Lux Mundi, 1959, 176, 176 y 164 p. — These handbooks intended for the first three years of the middle grade show considerable progress. Christian doctrine is replaced within the perspective of the history of Salvation. The course aims at teaching to live and love as well as at imparting knowledge. One could wish, however, that there should be more concern for the literary styles of the O.T., more stress placed on the great biblical themes and on the main ideas of the N.T. and also more attention paid to the principal lessons resulting from the history of the Church.

Textos para los cursos de enseñanza secundaria. — LOPEZ, Luis, S.D.B. *Verdad*, 1.^{er} año. GASTALDI, Italo, S.D.B. — *Camino*, 2.^o año. TERZAGHI, Roberto, S.D.B. — *Vida*, 3.^{er} año. NORIEGA, Nestor. — *Jesucristo y su Iglesia*, 4.^o año. SCHINCARIOL, Calixto, S.D.B. — *Humanismo cristiano*, 5.^o año. Rosario, Apis, 1958, 228 - 286 - 350 - 320 - 260 p. — Religion textbooks re-arranged according to the official episcopal programme. They reveal an attempt at simplification of the pedagogy, and a concentration of doctrine on the person of Jesus Christ. The authors have laid stress on the essential points of doctrine.

TÓTH, TIHAMÉR. — *La joven de pervenir*. Madrid, Atenas, 7.^a ed., 1959, 212 p. — An excellent, small, practical and live book on the formation of young girls. The first part gives the rules of conduct and personal training. The two subsequent parts concern the intellectual formation of the girl student and of the professional young woman. The novel aspect of this book makes it very pleasing, but as it only approaches two rather superficial aspects of feminine formation, its sequel is very opportune.

TÓTH, TIHAMÉR. — *La Joven y Cristo*. Madrid, Atenas, 7.^a ed., 1959, 232 p. — This is a commentary of the main scenes and teachings of the Gospel with regard to the psychological and spiritual life of modern girls. The very numerous editions show how well adapted it is to this public. Extremely useful pages bringing serious-minded girls an added sense of their duty towards God and their neighbour.

ZAHONERO, José y Miguel A. MARTIN. — *Cuadernos de religión*. Alcoy, Marfil, 1959, I a V, 32 p. — Exercise book for the class of religious instruction. The context is too elementary and does not expose the essential questions.

Formation of Young Men.

BLANCO PIÑAN, Salvador. — *De los 21 a los 24 años*. Madrid, Fax, 1959, 188 p. — The author of «*Los jóvenes pro dentro*» once more gives us pages of very subtle psychology concerning youths and their problems; it is however regrettable that the life of faith and the sacraments are here considered as the «means» of ensuring a decent attitude in the sphere of human love and of the flesh. It would be better to seek to develop a genuine life of faith and of the sacraments, the expression and result of which would be a really Christian attitude in the moral, personal and social spheres. Values should not be reversed.

CASTIELLO, Jaime y DEL VALLE, Fernandez. — *La Universidad*. México, Buena Prensa, 2.^a ed., 1959, 96 p. — A short historical essay on Universities from the Middle-Ages to Modern Times, followed by a chapter on the organization of sciences. The booklet ends by presenting a vision of an ideal Catholic University.

Formation of Christian Women.

BLANCO PIÑAN, Salvador. — *Alégrate por los hijos*. Madrid, Fax, 1959, 236 p. — These texts, drawn from Pius XIIth's teaching, are meant

for the Christian mother in her task of educating her children and keeping the home. The two ideas : that this is for Christian mothers and taught by the Pope, are the guiding lines of this work. No more suitable or authoritative book for mothers could be found.

IV. APOSTOLATE

The Priest. Sacerdotal Life.

ARNAUD, J. y ARTAUD, G. — **Seminarios en estado de misión.** Salamanca, Sígueme, 1959, 250 p. — The experiments of mission-camps, carried out in France and elsewhere, aim at finding a way of intensifying the training of seminarians through apostolic work in teams of various stages of formation. This form of active apostolic pedagogy gives new life to the traditional methods and restores enthusiasm for the priesthood. This book will be useful to those responsible for the training of seminarians.

CICOGNANI, Cardenal D. AMLETOG. — **El sacerdote en las epístolas de san Pablo.** Madrid, Razón y Fe, 1959, 288 p. — An anthology of texts of S. Paul re-arranged under various subjects and briefly commented on. It will help priests in their meditations and prayer.

HEENAN, Mons. John C. — **El párroco y su pueblo.** Barcelona, Ed. Litúrgica Española, 1959, 300 p. — The pastorate is one of the most important branches of a priest's formation. The author, who has gone through the whole gamut of ecclesiastical appointments, here gives us his experiences as parish priest. His book is full of suggestions, indications, norms and counsels best adapted to parish work, the activities of which he successively examines. It is rather regrettable that the priest is not more concerned with the liturgical movement and revival. Also that modern methods of catechesis are ignored.

TARANCÓN, V. Enrique. — **El sacerdote y el mundo de hoy.** Salamanca, Sígueme, 1959, 276 p. — Study of pastoral letters by His Lordship the Bishop of Solsona, Secretary of the Spanish Episcopate. The first part studies the deep nature of the sacerdotal state ; the second, the various spheres of activity in which the sacerdotal function of the priest must operate.

Religious Life.

CARPENTIER, René, S.J. — **Testigos de la Ciudad de Dios.** Bilbao, Desclee de Brouwer, 1958, 228 p. — A study of religious life as the perfect type of the evangelical life characteristic of the City of God. The evangelical counsels determine an ideal of perfection which should give inspiration to every kind of life within the Church. The book is divided into three sections : the religious life as the foundation of the City of God ; a description of the City of God ; the obligations of the City of God. A very deep book which re-establishes the authentic strength of Christian life.

HOWARD-BENNET, Rosemary. — **Yo escogí el claustro.** San Sebastián, Dinor, 1958, 216 p. — A young English university woman student of

the Anglican Church feels the call to live a cloistered life. She enters an Anglican religious order and relates the history of her vocation and life. She is inspired by a genuinely Christian and religious spirit. This book brings to our separated brethren, and also to us Catholics, a message of reconciliation and union on a truly spiritual plane.

PROVERA, Pablo. — **Vive tu vocación.** Barcelona, Herder, 1959, 472 p. — The author addresses those who belong to a religious community, or who wish to join one, without envisaging the contemplative or active side of their spirituality. He deals with the essential point: the vocation, God's call inviting a soul to follow Jesus Christ by the narrow way of the evangelical counsels, culminating in the total offering and the greatest love.

Problems and Technique of the Pastorate.

BRACELAND, Francis J. — **Fe, Razón y Psiquiatría moderna.** Barcelona, Ed. Litúrgica Española, 1959, 412 p. — This work written by eleven specialists in collaboration, examines the points of concordance between psychiatry and personal faith, the spiritual aspects of psychotherapy, the relationships of man and of symbols, the theology of disease, the psychological problems of spiritual direction, holiness and nevrosis. These matters for study, which the world of today, so full of neurasthenia, anguish and naturalism, is continually discussing, find their solutions, or at least some elements of Christian answers in this book, which lacks neither balance nor clarity.

NIEDERMEYER, Albert. — **Compendio de higiene pastoral.** Barcelona, Herder, 1957, 398 p. — This book is a sequel to the preceding work and deals with matters of hygiene in relation with the pastorate: hygiene in the place of worship, in the administration of the sacraments, inside convents, in the priest's own life (food, living quarters, clothing, rest, etc.). It also gives principles of hygiene in the matrimonial, parental and family spheres, etc., with which a priest should be acquainted to achieve a more spiritual ministry.

RINGEL, Erwin y VAN LUN, Wenzel. — **La psicología profunda ayuda al sacerdote.** Madrid, Fax, 1957, 180 p. — Deep psychology is neither metaphysics nor morality, but a method of exploring the depths of the soul in order to elaborate a therapeutic technique. The author demonstrates this very well by stressing how important it is for a priest to possess at least the rudiments of this science and be able to collaborate with doctors in solving any pathological cases which may present themselves. This work is itself the result of such a collaboration and puts its own teaching into effect.

SCHALLER, Jean-Pierre. — **Sacerdote, médico y enfermo.** Madrid, Fax, 1956, 228 p. — The human and theological meaning of ill-health: what it represents for the doctor, the priest and generally all Christians; what is the exact form of collaboration between the priest and the doctor, taking into account the intimate union of body and soul in the sick person, this is the subject of the first part of the book. In the

second part, the author indicates what attitude the priest should take towards those who are sick, more especially towards T.B. patients. In the third part the book explains, through historical events, the position of the Church and her mission with regard to sickness.

SCHÖLLGEN-DOBBELSTEIN. — *Problemas actuales de psiquiatría*. Barcelona, Herder, 1959, 344 p. — The wide experience these authors possess and the Christian anthropology on which they take a stand, guarantees for us a clear and exact outlook on the results and researches of modern psychiatry. The book shows us various types of mentally sick persons and describes the psychiatric and neuro-surgical processes used in an endeavour to cure them. Several cases are very fully investigated, for instance, the tendency to commit suicide, toxicomania, youth delinquency. This excellent book will be very useful for all those who have to deal with mental cases, especially chaplains and nursing sisters of neurological clinics.

Preaching.

ALEJANDRO, J.M., S.J. — *Las siete palabras del Señor en la cruz*. Santander, Sal Terrae, 1959, 72 p. — Short sermons on the seven last words of Christ on the Cross. These very religious pages are full of suggestions as much for preaching sermons and for retreats as for personal meditations.

GUTIERREZ ANDRES, Guillermo, S.J. — *Antología de oratoria universal*. Santander, Sal Terrae, 1959, 382 p. — A collection of oratorical works of Greek and Roman Antiquity and of our present modern times. Although most of them are of a secular nature, these speeches can nevertheless be used more or less as models in the preparation of Christian oratory.

MORTARINO, G. — *La palabra de Dios*. Madrid, Ed. Paulinas, 1957, 392 p. — A detailed and very useful guide for giving the spiritual exercises to children and adolescents. These religious instructions cover the exercises of the first week of the book of S. Ignatius, that is to say the directives for Christian asceticism or the Purgative Way. The writer has placed many examples at the disposal of the preacher, making the book all the more useful and profitable.

PEZZALI, Mons. Pietro. — *Perlas evangélicas*. Barcelona, Ed. Litúrgica Española, 1958, 304 p. — A spiritual commentary on the Sunday Gospels throughout the year. This book can give effective help to priests for their Sunday homilies.

REY, Juan, S.J. — *Verbum Dei*. Santander, Sal Terrae, 1958, 280 p. — This is a theoretical and practical textbook on preaching, its chief quality being its intelligibility. As a book to read and consult, it will be of great spiritual and intellectual profit to pastors charged with announcing the word of God.

Mission Lore.

DE ISUSI, Mère María Begoña. — *La espiritualidad misionera de la Madre Margarita a la luz de la teología*. Berris (Bilbao, Gran Via, 53),

Ed. Angeles de las misiones, 1959, 164 p. — After a short biographical account, the author relates, in the first part of the book, the genesis of Rev. Mother Marguerite's missionary doctrine and, in the second, he analyses her thought. Mother Marguerite has endeavoured to deepen her knowledge of the «Mystery of Christ,» to make it the centre of her interior life, the motive power of her exterior works and of her mission in the Church. The doctrine of the Mystical Body radiates through this very sound theological missionary spirituality.

SANTOS HERNANDEZ, Angel, S.J. — **Adaptación misionera.** Bilbao, El siglo de las misiones, 1958, 620 p. — An important side of the science of missions is the solving of many problems of adaptation and the elaboration of principles for the guidance of missionaries. After stating the main principle and the history of missionary adaptations, the writer investigates special cases of cultural, philosophical, religious, artistic, musical, canonical, linguistic and ecclesial adaptation. This list already shows the importance and interest of the book.

SANTOS HERNANDEZ, Angel, S.J. — **Una misionología española.** Bilbao, El siglo de las misiones, 1958, 174 p. — In the first part the writer explains the Catholic missionary doctrine according to its various schools, German, Belgian and French. The second section gives the line followed by the Spanish school. Finally, the third section introduces a master in the sphere of Spanish missions: Reverend Father José Zameza, S.J. The book brings an important contribution to the development of this science.

Lay Apostolate.

ALONSO LOBO, Arturo, O.P. — **Laicología y Acción católica.** Madrid, Studium, 1955, 448 p. — An inquiry and thorough investigation into the ecclesial, pontifical and episcopal texts and documents, on the nature, development and sphere of Catholic Action. From these, the author has prepared a real treatise on the apostolate of the laity from the theological and juridical viewpoint. His final conclusions are perhaps disputable but should nevertheless be taken into account by reason of the authority he has acquired through his book in this sphere of action.

ALVAREZ, Lili. — **En tierra extraña.** Madrid, Taurus, 1959, 336 p. — This is an important book which has caused a considerable stir in Spanish-speaking countries. The author treats of the characteristics proper to the spirituality of religious, and that of Christian layfolk. Betwixt and between she shows the vagueness of the spirituality of secular institutes. The numerous polemics this book aroused show how vigorous is the mind and daring the intellect which hides behind the tranquil sincerity of the author.

ALVAREZ, Lili. — **El seglarismo y su integridad.** Madrid, Taurus, 1959, 194 p. — The author of «En tierra extraña» completes his considerations on the subject of the spirituality suited to the ordinary Christian, particularly by opposition to that of secular institutes.

DANTEC, François. — *Hogares irradianes. Guía moral del amor cristiano, III. Apostoles*. Bilbao, Mensajero del Corazón de Jesús, 1958, 272 p. — This third tome presents to Christian couples an ideal matrimonial life making the home a centre of Christian radiance and apostolate. It expresses a high ideal of Christian married life calculated to arouse the enthusiasm of those who want to win laurels in the service of the Lord.

Spiritual Exercises and Recollections.

ARELLANO, Tirso, S.J. — *Campaña de Ejercicios*. Zaragoza, Hechos y Dichos, 1958, 224 p. — The work of giving retreat is in some ways the crowning of the catechetical and pastoral effort. When making a retreat, the Christian elite intensify union with God and their apostolic goodwill. The importance of this making of retreats cannot be overrated, nor the need to amplify and organize them. The present book devotes itself to this cause in a rather sketchy but very definite way.

ARESTI LIGUORI, Alfonso. — *Homilías de las Evangelios y Epístolas del Año*. México, Buena Prensa, 1957, 232 p. — A commentary on the Sunday Gospels and Epistles for use in preaching homilies. This is the most liturgical type of sermon and a book such as this one will greatly aid this preaching of theological doctrine and spiritual life.

SÁNCHEZ ALISEDA, Casimiro. — *Vigilias para ejercicios*. Madrid, Obra de Ejercicios S.J., 1959, 64 p. — A booklet containing an introduction on the method to be used and twelve biblical vigils on the essential themes of a retreat. This liturgy of the Word, through close and animated contact with the Bible and the communal singing of psalm in Spanish, can renew the sometimes too individualistic spirit of retreats.

SERRA BUIXÔ, Eudaldo. — *Instrucciones piadosas*. Barcelona, Balmes, 1956, 592 y 616 p. — A collection of meditations and spiritual instructions on the Gospel, Christian asceticism and devotions according to the way of spiritual childhood. These volumes are choice spiritual nourishment for consecrated souls or those preparing to give themselves to the Lord.

A. DRÈZE, S.J., *Brussels, Belgium.*

IMPRIMATUR

Mechliniae, 23 Februarii 1960

✠ L. SUENENS, *Vic. Gen.*